

THE MONTHLY ANTHOLOGY.

FOR

JULY, 1808.

For the Anthology.

INTERMENT OF THE DEAD.

Gentlemen,

THE manner, in which we dispose of the dead, can never be a question uninteresting to the living. Ere long to become members of that tranquil community, we feel unusual solicitude in the inquiry, what is to become of us, at a time when we shall have suffered a change so important. Probably it was intended by the wise economy of Divine Providence, that death should be regarded by mankind as a curious matter of philosophick speculation and an evil that *may happen*, rather than one to be proved by *infallible experiment*. We tremble at the thought of sickness and pain, because these our bodies have endured, and by recurrence to memory, we can feel our former sufferings again. Death on the other hand wants that test of reality: never having experienced the change, we cannot bring it home to our minds with such distinct perceptions of its nature. Could we feel as forcibly the latter evil as the former, life would pass off in gloomy forebodings, and occupy so large a portion of our thoughts, as to leave no room for considerations, which,

although indispensable, are comparatively insignificant. It is however a departure from the design of this essay to dwell on our fortitude or fears, as they very remotely touch the subject now under consideration.

Our present mode of interring the dead, is liable to a variety of objections, which we shall suggest as they arise, without a strict adherence to methodical arrangement. One of the objects of our solicitude is now, and ever has been, to perpetuate the memory of the dead. For this purpose grave stones are erected, describing the name, character and family of the deceased, and many of them may be said with far more truth than poetry to "*Implore* the passing tribute of a sigh."

In cities swarming with population, such as London or Paris for instance, they feel peculiar reverence for the repositories of the dead. Westminster Abbey is not more venerable for the sepulchres of kings and heroes, than it is for the antiquity of those mansions. The chisel has lent its assistance; the heroes of England are frowning in marble; but the skill of the most

consummate artist is incompetent to excite that solemnity of thought, which we derive from consciousness that we are treading on their ashes. At the successful attempt to redeem the memory of the great we are struck with astonishment; but our reflection over their tombs is a tacit satire on the ability of the artist, and admonishes us, that of those great men nothing but the cold memorial exists.

Nations, both antient and modern, have regarded it as one of their indispensable duties, to dedicate certain portions of their ground to the repose of their dead, and to keep them inviolate. Whatever increase of population may enhance the value of their lands, still they do not think of trespassing on the graves of their countrymen. Every generation augments this veneration in the eyes of the subsequent, until the frequency of interment endangers the health of the survivors.

So strong was this attachment in revolutionary France, that the National Convention to dissipate more effectually the charm, invaded the recesses of their slumbering princes, and plundered those gloomy apartments of their silent inhabitants. Louis, our old benefactor, was denied the privilege of decay, and interred in quick lime, that no vestige might be left, where loyalty might repair by stealth and shed a tear over the vicissitude of human greatness.

In times of pestilence and disease, mortality has been so prevalent, and the grave yard so crowded with victims, that noxious vapours have exhaled from their corruption, which, mingling with the gloom of an inauspicious sky, have enlarged the contagion and made its poison more inveterate.

It is a kind of compact between

the living and the dead, that the bones of our ancestors shall be mingled with our own and await the day of resurrection together. These feelings are not the offspring of civilization: nature has impressed them on her children in the wilderness. When the Scythians retreated from Darius, and abandoned their forests without regret, the ambassadors of that barbarous race admonished the haughty monarch not to meddle with the graves of their parents.

To the disgrace of our country it must be confessed, that we appear to be in a manner strangers to those endearments and regards felt by almost all other nations ancient or modern, civilized or savage. We violate without reluctance or remorse the enclosures consecrated to the dead. We traffick in the bones of our ancestors, and barter away their mouldering bodies to nourish the growth of a cabbage or a tulip. We see with unconcern the implements of husbandry pass over their heads, and it is no uncommon thing to behold their sepulchres converted into barns. Posterity will scarcely give credit to the tale, that we have followed our fathers to the grave, shed tears of anguish on the turf, and then disposed of their bones at publick auction. This new article of merchandize, may hereafter turn to some profit, for it has been, "*credite posteri!*" ascertained that such enclosures are far more propitious to vegetation than others, on account of the substances composing the soil. How much our ancestors may be worth, and how much they ought to be revered by their posterity, bids fair to depend on the small or large extent of ground, which they occupy in their graves. Modern philosophy, which has kindly undertaken the correction of heaven, and would fain make

us feel by metaphysicks, has informed us, that such dust is nothing more than ordinary dust, and has proved the fact by chemical experiment. Let the objection be fairly stated, and it answers itself. Let it be stated then, that the hand, that once loaded us with benefits, is lifeless and incompetent to confer any more, and that of course our gratitude ought to cease, the moment our benefactor is unable to repeat his kind offices.

Accidents have sometimes happened by a premature interment, too alarming to be passed without observation. Medical writers of the first professional eminence have declared all symptoms of death to be equivocal and liable to deception, save one, the offensive nature of the body. Instances of what they are pleased to call suspended animation have happened, where the body is deprived of all its functions and faculties for a season, and appears as perfectly destitute of life as any evidence of that kind is capable of affording. Such a case occurred in a neighbouring state many years ago, and witnesses are now living to attest the truth of the fact. A woman, who had been for a long time labouring under a religious dejection and despondency, fell a victim to that malady : the anguish of her mind preyed upon her body and deprived it of all the exercise of its faculties. She was to appearance dead ; for if a mirror was held to her lips, it retained no evidence of respiration, the limbs were motionless and cold, and the nicest enquiry could not ascertain a single pulsation of the heart. While the body remained in this state, it was made the subject of cruel experiment. Pistols were discharged near her ears, pins thrust under her nails, and various

other modes of torture were devised to gratify inhuman curiosity, and yet no convulsion or tremor of the nerves indicated life. The woman remained in this imbecile state for the space of three weeks, and at the expiration of that term, emerging from that torpidity, gave a distinct narration of the tortures that she had suffered, and declared that at the time they were inflicted, she felt them as exquisitely as she ever could ; that all her senses preserved their integrity, although deprived of ability to give evidence of their existence.

It seems therefore a dictate of humanity, wherever instances of sudden death occur, to wait for infallible evidence of dissolution, before the body is consigned to the grave. No reasonable man can doubt that instances of premature interment have happened, where the body has awakened to endure suffocation. In large and populous cities groans have been heard by the terrified watchman to issue from adjacent tombs, which he ridiculously supposed to have proceeded from disembodied spirits. On the disinterment of some bodies, they have been found in horrible and uncouth attitudes, exhibiting alarming evidence of revival in the grave, and enduring a death more dreadful than imagination can represent. Fancy is here excluded by fact. Suppose, and it is not an improbable thought, that the mind awakens with all its functions unimpaired to contemplate the gloom of its condition, its darkness its solitude, its narrow apartment, and inevitable death, and we feel an involuntary tremor, lest such an allotment may be ours.

The moment and the mode of our parture from time into eternity, is by a benevolent Providence, for wise purposes, concealed from our vision. Whether we ourselves are to endure

this death is deposited amongst the other arcana of futurity. Every living man has then an interest in the decision of this inquiry ; it involves a fact in which he may be a sufferer, and he owes it to himself to do all in his power to ensure security. It is hardly necessary to represent surviving sympathies, to suppose that a wife or a child, in whom our hopes of terrestrial happiness centered, was, on a disinterment, discovered to have been buried before life had departed. We should then reproach ourselves with the thought that we had anticipated the approach of the King of Terrors and become the involuntary destroyers of a life, which we held as precious as our own.

If such premature interment was accompanied at the time with a knowledge of the fact, the laws of our country affix the brand of murder on the deed. It may be said, such instances are rare, and we hope for the honour of humanity that they are ; but how is this fact susceptible of proof. Researches are seldom made amongst the repositories of the dead ; but numberless instances may occur, and we remain in total ignorance of them. The usual mode of interment in the grave precludes the possibility of hope, that any exertions on the part of those thus confined could effectuate escape, or obtain assistance from others, or that surviving friends could have the most distant conception of their sufferings. Considering then how seldom a deed of this nature can be known, and yet that such have been known, does it not afford a legitimate presumption, that others, and is it too much to say many others have been committed.

The ancient mode of burning the dead and preserving their ashes, at first sounds horrible in our ears. The pain endured by a living body

under the same operation is associated with our abhorrence, and fastidiously applied to a corpse. When we come to scrutinize these feelings more nicely, we shall find them too capricious and inconstant to be denominated the natural impulses of the heart. Although it appears a sort of parricide in us to commit the lifeless body of a parent to the flames, yet we know, that by our mode of interment it must infallibly undergo a change far more offensive. This circumstance excites such horror and disgust, that, in speaking or writing on the subject, we abandon the notorious fact by common consent, adopt the idea of the ancients, as the least offensive of the two, and substitute the term *ashes* instead of *putrefaction*. The following lines in Blair's poem entitled "The Grave" are subject to critical reprobation, because *they are a just delineation of nature* :

———" On Beauty's cheek
"The high-fed worm, in lazy volumes
roll'd,
" Riots unscar'd."

This we conceive to be an evidence, that a sympathy thus *at war with itself*, is not the product of nature, but of habit. It is a direct acknowledgment, that the ancient disposal of the dead has more delicacy than the modern, since we are compelled to resort to their mode, and to employ *figuratively now, what was a matter of fact then*, before we can bear the contemplation of the thought. The ancients spake the language of truth, and our feelings attest it, when they expressed the greatest horror and concern at the consequences of the modern mode of interment.

Achilles, anxious as he was to revenge the death of Patroclus in battle, is still restrained from indulging

his passion by the thought, that the body of his friend may become offensive in his absence.

"Now to the verge of battle let me bend :
But ah ! the reliques of my slaughter'd
friend !

In those wide wounds, through which
his spirit fled,
Shall flies and worms obscene pollute the dead."

The practice of burning the dead, sanctioned by the example of the ancients, would relieve us from many difficulties, which our mode of interment has to encounter. The thought of leaving our friends to the loathsome devastations of corruption, equally reprobated by both ancients and moderns, would be anticipated by the ravages of the devouring element, to which they may be consigned. The fears of contagion from this quarter, now so prevalent in populous cities, would be dissipated by this summary process of prevention. After the fire has forestalled all apprehensions of this kind, we may preserve in urns all that can be preserved of our relatives and friends, and can a stronger motive attach us than a consideration of the identity of their dust ? A man's sepulchre would then be in the bosom of his own family, a perpetual warning to his descendants, that all their labours and exertions, their hopes and disappointments, must finally terminate in the urn before their eyes, awaiting to receive the scanty accumulation of their bodies, after all those towering hopes and expectations shall be enjoyed, or disappointed. The surviving posterity would know with certainty that they inherited the dust of their ancestors ; and the connecting link between the living and the dead, now too often destroyed by the appropriation of the grave yard to other purposes, might be preserved entire for a series of ages. How much

more correspondent to truth, and at the same time with how much more justice, might the poet Gray, have penned the following lines, in his beautiful elegy, if the word *urn* had been substituted for *grave* !

"E'en from the *urn* the voice of nature
cries ;
E'en in our *ashes* live their wonted
fires."

The poets of antiquity have availed themselves of the superstitious reverence, paid by their countrymen to the dead, and founded on it some of their most interesting fables. Allowing what we please for the embellishments of the muse, enough still remains to form a faithful picture of the times. The family urn was a home for their ashes, and none could endure the thought of becoming exiles in death. No exertions were too arduous in the hour of battle to reclaim and restore to their native country the bodies of the dead. The thought of dying in a foreign land embittered the agonies of death, and nothing quieted such apprehensions more than an assurance from their surviving friends, that their ashes should repose in the urns of their fathers.

We fear not the stings of any literary Culex, when we assert, that the urn tended powerfully to nourish and preserve the patriotism of the ancients. This mortuary domicile partook of that reverence and love, which was felt for the paternal roof. The thoughts of emigration were not with them as amongst us, confined to the pain of a separation merely from living relatives and friends : the unity of death, if we may be allowed the expression, was broken and disturbed. Their ashes were then to be deposited in a strange land, remote from those of their ancestors. Hence when adverse for-

tune compelled a separation, amongst the many melancholy lamentations excited by such events, we find an absence from the urn one of the principal causes.

The same enthusiastick reverence might be excited amongst us, were the same expedients adopted. Our mode of burial on the other hand applies an oblivious antidote to such feelings; and it is no uncommon thing to behold a man, who has recently attended the funeral, inquiring for the spot, where the remains of his father are deposited. One generation begins one grave yard, another generation another, until this strange disposition breaks up all recollection of former times. Many are as ignorant of their ancestors, as if they themselves the accidental offspring of the elements. This gives

to presumptuous arrogance an opportunity of uniting its existence with great and venerable characters, and tracing from them a legitimate descent with no other foundation in fact, than the fortuitous similitude of their names. It likewise debars a man of unassuming merit from claiming the privilege of just genealogy, since the plough has past over the ashes, of his ancestors and what was once the spot where their identity might be discovered, is by the vicissitude of interment converted into a cornfield. Ancient poets have spoken of the River of Lethe, in terms of abhorrence, but we have substituted fact for their fictions; and though it has been and now is in our power to change the course of the stream, we have done every thing to deepen its channel and widen its surface. R.

For the Anthology.

BIBLIOGRAPHICAL NOTICES OF HARVARD COLLEGE LIBRARY.

DEPARTMENT III.

Miscellaneous.

I. Rudiments of Grammar for the English Saxon tongue, by ELIZABETH ELSTOB. London. 1715. 4to.

This grammar was printed with Saxon types, cut for the purpose, at the expense of Lord Chief Justice PARKER.

The learned lady who composed this work was born 1683. Under many disadvantages from humble birth and poverty, she made astonishing progress in literature, and became mistress of eight languages besides her own. Having with difficulty subsisted some time by keeping a small school, she was, at last, countenanced by Mr. GEORGE BAL-

LARD,* and the wife of the Rev. Mr. CAPON, who kept a boarding school at Stanton, in Gloucestershire. They raised for her, among her friends, an annuity of 21*l.* which Queen CAROLINE was pleased to continue till her own death; after which she was taken into the family of the Duchess dowager of Portland, as governess to her children; in which she died, May 30, 1756.

For other particulars of Miss ELSTOB, see NICHOLS' *Anecdotes of Bowyer*, p. 10, 48, 316, and 498.

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* Author of "Memoirs of British Ladies who have been celebrated for their writings or skill in the learned languages, arts and sciences." 1752. 4to and 8vo. and reprinted in 8vo. 1775. Mr. Ballard was originally a stay-maker.

II. ANTHROPOMETAMORPHOSIS: *man transformed, or the artificial shangeling; historically presented in the mad and cruel gallantry, foolish bravery, ridiculous beauty, filthy fineness, and loathsome loveliness of most Nations, fashioning and altering their bodies from the mould intended by Nature; with figures of those transfigurations. To which artificial and affected deformations, are added all the native and national monstrosities that have appeared to disfigure the human fabrick. With a vindication of the regular beauty and honesty of Nature: and an Appendix of the pedigree of the ENGLISH GALLANT.*

Scriptit J. B. Cognomento Chiroso-phus, M. D. London. 1653. 4to.

The book was first published in twelves, in 1650, without any figures or prints, but one in front of divers distorted or disguised heads and faces; but to this edition there is prefixed "a comely sculpture of the author, Dr. JOHN BULWER, engraved by W. FAITHORNE. Next we have a device of the awful tribunal of Nature, by commission from Heaven, trying the artificial changelings, or miscreants of all nations, for the abuse of their bodies; with a short explanation. Then follows a specimen of the author's poetry, in an "Anacephaleosis," or recapitulation of his work, intimated by the frontispiece. After this a *Dedication* to his friend THOMAS DICONSON, and several epistolary poems, some in English, and some in Latin, addressed to the author in honour of the performance. Next follow, "a short hint on the use of this treatise," and a Latin poem called "Diploma Apollinis," the award of merit to the learned writer. After a list of nearly 300 Authors, Historians, Physicians, Travellers, &c. referred to in this work, we come to the *Introduction*, which

highly extols the unadorned beauty and excellency of the human fabrick, and shews the impiety of varying from nature.

The work itself is represented in twenty four scenes, and is all along illustrated with wooden prints of the forms and fashions described and exposed; making 559 pages.

Whoever would trace the history and changes of fashions and dress, among all nations, will find in this *very singular work*, "rare information and delectable amusement."

DR. BULWER was also author of several books on the language of the hand, on physiognomy, and instructions to the deaf and dumb, intended, as he expresses it, "to bring those who are so born, to hear the sounds of words with their eyes, and thence to learn to speak with their tongues."

III. Libro de re DUELLO, imperatori, principi, &c. Stampato in Vinegia, per COMIN DE TRIDINO de Montseratto, 1540, del Mese de Marzo. 12mo.

We refer our modern duellists to this ancient work for some historical anecdotes of that rude species of retaliation they practice, and for the laws of false honour by which they profess to be governed. While they find this to be "opera dignissima et utilissima ad tutti li spiriti gentili," they will shudder at the thoughts of the vengeful purposes they meditate.

IV. La Circe, di GIO. BATTISTA GELLI. Appresso per Lucio Spineda, Venet. 1600. 12mo.

This entertaining and instructive little volume contains ten dialogues between Circe, Ulysses, and his companions. It exhibits and confutes the allurements of sensuality, and recommends purity of sentiment, and chastity of conduct in a very pleasing manner. The Arguments

and Annotations of GIROLAM. GIOVANNI render the work more interesting.

The writer was remarkable for uniting one of the lowest occupations in life with great literary attainments. Though a tailor by trade, he was author of several works of much celebrity, was a member of the Academy at Florence, and was admitted to the friendship of all men of genius and learning in that city. He was born in 1408, and died in the 65th year of his age. His dialogues, which are in the manner of Lucian, have been translated into Latin, French, and English.

V. Certain fruitful sermons, by HUGH LATIMER, Bishop of Worcester. London. 1635. 4to.

This worthy prelate was a celebrated preacher at Court, in the reign of Edward VI. when there were no sermons but in the principal churches, and upon some particular fasts and festivals: it is probable that they drew the attention of the people, as much for their rarity, as the reputation of the preacher.* We are informed by Dr. HEYLIN, that such crowds went to hear LATIMER, that the pulpit was removed out of the Royal Chapel into the Privy Garden.† Artless and uncouth as his sermons appear to us, yet such was the effect of his preaching, that restitution was made to the king of very considerable sums of which he had been defrauded. As a specimen of the quaintness of his manner, we refer to his sermon on John i. 19. which is divided in allusion to *a pack of cards*.‡

Bishop LATIMER was a zealous

promoter of the Reformation, and on the accession of Queen Mary, he and Bishop RIDLEY were sentenced to be burnt at Oxford, in 1555. In STRYPE's "Memorials of CRANMER," is a picture of him with a staff in his right hand, a pair of spectacles hanging at his breast, and a bible at his girdle. This venerable prelate, worn out with labour, old age and imprisonment, walked thus equipped to the place of execution. When he was chained to the stake, two bags of gunpowder were fastened under his arms, the explosion of which, presently put an end to his life. "While he was burning, a large quantity of blood gushed from his heart as if all the blood in his body had been drawn to that part."*

VI. APOLLONIUS PERGÆUS de sectione rationis, edit. BARROW. London. 1675. folio.

We refer to this work merely to introduce the following translation of the prayer of Dr. BARROW from the preface.

"Geometry knows no limits, and even human sagacity can discover numberless new truths: but thou, O God, perceivest them all at one view, without any chain of deduction, or tiresome length of demonstration. In other subjects, our intellect possesses but little power: like the imagination of brutes, it seems only to dream of some uncertain objects, concerning which there are almost as many opinions as there are men. But in mathematical truths, there is an universal agreement; in them the human mind seems capable of something great and wonderful. Thee, therefore, I rejoice to love. To thee I look up, ardently longing for that day,

* GRANGER's Biographical History of England, Vol. 1. p. 97.

† History of the Reformation, p. 57.

‡ See Fox's Acts and Monuments, p. 1571, edit. 1492.

* Turner's History of Remarkable Providences.

when thy immense and most holy
benignity shall enable me to under-
stand not only these, but far more
numerous and important truths,

with a mind purged from error
and prejudice, and without this suc-
cessive and laborious effort of
thought."

MRS. MONTAGU'S CORRESPONDENCE WITH LORD KAMES.

MRS. MONTAGU TO LORD KAMES.

"Sandleford, May 9, 1767.

"MY LORD,

"I AM rejoiced to find I have
pleased Mrs. Drummond and your
Lordship in the *epargne*; but you
have disappointed me terribly about
my notable letter on the subject of
ornament. I was in hopes it would
have given occasion to a paper war
between us. I imagined you would
laugh at me, quarrel with me, rally
me, confute me, and do every thing
but what no disputant ever does
with his antagonist, convince me;
but instead of that, you are mighty
silent, and mighty civil; and you
put my letter quietly in your pock-
et; and very politely say, you may
hereafter put some of my con-
jectures into your *Elements of Criticism*:
but the muses forbid that my reve-
ries, like poor maggots in amber,
should there lie so conspicuously
preserved! * * * — Your Lord-

ship never mentions Dr. Gregory, or
any of my Edinburgh friends. I
hope they are all well. I often
think of the agreeable society I en-
joyed in Scotland, with great pleas-
ure, and as great desire to return to
it. — I will chide your Lord-

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2 U

tions were at least very harmless. I
will get the book your Lordship
mentions, when I go to London
again. You tell me I am stately
and reserved, like an actor perform-
ing a capital part in a capital play.
Your Lordship is mistaken; I am
like a puppet acting a foolish part
in a foolish puppet-show. What
does any one hear or say, think or
do, read or know, in a London life,
worth communicating! * * * —

Lord Lyttelton desired me, when I
last saw him, to beg of your Lord-
ship, who is such a judicious and ac-
curate critick in stile, not to read
the first edition of his *History*; as
the second will be more correct,
and he is ambitious of appearing in
the best light to your Lordship. I
don't understand all this delicacy.
If I were to make a book, I should
not care for all the criticks that are,
or were, or ever should be. I like
the play of *Every Man in his Hu-
mour*. Authors should be free to
make blunders, and criticks to ex-
pose them. If I had lands in Par-
nassus, I would not inclose them with
wall, pale, sunk fence, or *chevaux
de frise*. I would resolve to write
a book this moment, if I thought

* Mrs. Montagu's *Essay on the Genius
and Writings of Shakespeare*, was not then
published: it did not appear till 1770.
She was known however as the writer of
some of the best dialogues in Ld. Lyttel-
ton's *Dialogues of the Dead*, printed in 1762.

you would write a criticism upon it, and then perhaps they might be bound up together; and then says I, see how we apples swim down the tide of time: however, it strikes eleven, and I wont begin my book to-night, nor swell this letter to a volume; so I will only add my compliments to Mrs. Drummond, and that I always am, with perfect regard, my Lord, &c. &c.

E. MONTAGU."

LORD KAMES TO MRS. MONTAGU.

"*Edinburgh, July 8, 1767.*

"You treat me cruelly, my friend, in giving me a character among your London acquaintance, which I never can hope to support. What else should have led Lord Lyttelton to judge me such a profound critick of stile? In short, to preserve my reputation, I must hide myself, and abandon, among others, one of my favourite projects, which was the passing some time with you at London, and studying you while acting your part in the great world.

"But now that I have given a little vent to my spleen, (occasioned probably by a cold I have somehow contracted), I find my heart a little lighter. I submit cheerfully to Mrs Montagu's superiority; and I am sensible, that the good she does me, far outweighs the ill. I go no farther for an example than this very morning. We are at present deciding the great *Douglass cause*; and it is expected, that, in a case of such importance, every Judge shall, along with his opinion, give at least a summary of his reasons. In bed this morning, having been feverish in the night, I felt myself weak, dispirited, and without strength or inclination to rise. Why should I kill myself for the sake of others, was

my grovelling reflection? A certain friend, whose opinion I most highly value, came across my thoughts. It immediately struck me, How will that person scorn me for such pusillanimity? I started up, got to the Court in time, delivered my opinion, and my reasons, more to my own satisfaction than usual; and thank God, I am still alive.—

"*15th July —*

—— "I am indeed still alive, and now perfectly well, though weak; for ever since the former date, I have been confined to bed with the illness I mentioned. By that means I have been forced to put off the principal, or rather the only purpose of my letter, which was to lay down measures for repaying the money you so kindly have advanced for my commissions. * * * — Though I shall always be proud of Mrs. Montagu's favours, yet with my good will, the obligations I owe her should be of a rank above any that relate to money.— I am, &c. &c.

HENRY HOME."

MRS. MONTAGU TO LORD KAMES.

"*Sandleford, July 30, 1767.*

"MY LORD,

"I AM much concerned to hear that you have been so ill. The cause of the orphan, I dare say, would always animate you; but as your life is valuable to many orphans, you must not hazard yourself too much.

"After having convinced the world by many a volume, that you are a perfect master and judge of stile, it is very pleasant that you should attribute an opinion of your being so to me. I think your Lordship will have a great deal of plea-

sure in reading Lord Lyttelton's History. You will like to see a Gothick building by a Roman architect. The story is Gothick, but expressed with majesty, gravity and force, without any thing dark or rude, or perplexed and confused.

"I suppose that as early as business will allow, your Lordship will retire to Blair-Drummond. There I order you to sit on my bench, and think of me, daily, till I come into Northumberland; and then you are to transfer yourself to Kames, from whence Mrs. Drummond and your Lordship may easily make me a visit. My journey to the north is delayed a fortnight longer than I intended, by the marriage of a cousin of mine, who desires earnestly that I would attend her nuptials; and the gentleman who is to marry her, is very importunate with me to attend the ceremony; as he is a great match for my cousin, I do not know how to refuse his request. The

bride and bridesgroom are to dine with me on the wedding-day in Hill-street, the 17th of August; so I cannot set out till the 18th or 19th. I shall stay only a day or two in Yorkshire in my way. As your Lordship is in a great hurry to pay your money, be pleased to order it to be paid to Sir George Colebrook in Threadneedle-street, and into Mrs. Montagu's account; Sir George honours my bills when I draw upon him; but as he has never received any money of mine, he knows nothing of me, but that I can spend it. I had the pleasure of seeing Lady Elliot-Murray, the night before she left London; I told her I was very jealous of her, and desired she would not coquette with your Lordship; but I suppose she will not be so generous to an absent rival. I beg my most respectful compliments to Mrs. Drummond; and am, with great regard, my Lord, &c. &c. &c.
ELIZ. MONTAGU."

For the Anthology.

SILVA, No. 41.

Neque erubuit silvas habitare Thalia. VIRG.

LOGICK.

HOWEVER childish it may now appear, the solution of riddles was once, and perhaps not without some reason, considered as an amusement not altogether below the attention of a mind matured by age and enriched with learning. And indeed it must be confessed, that riddles, as they invest a subject with circumstances, and expose it to contingences, to which contingences and with which circumstances nature has not

exposed and invested such subject, require for their analysis a sagacity such as few men and fewer boys can boast.

I do not remember who proposes it, and I am not quite certain that the projector is serious, when he proposes, that instead of wasting their time in studying logick, boys should often task their ingenuity in solving riddles. To such exercises, provided logick is not elbowed out of its niche, there lies no objection; but if, in order to become riddle-

solvers, boys are to incur the risque of coming into the world without knowing the difference between a syllogism and a predicament, the innovation is dangerous, and though it will probably never obtain, it ought, even while in contemplation, to be resisted.

Logick is perhaps of all the liberal arts the most useful. It is indeed the basis of every science ; and, without some axiom of logick for its foundation, the proudest edifice of mathematical demonstration is nothing more than an ice-built palace, which, as soon as it feels the beams of truth, will dissolve to water, or ascend in vapour. I mean not to say, that, before one can become an accomplished dialectician, he must have chimed all the drowsy changes on Barbara, Celarent, Baralipton, &c. &c. ; but I do mean to say, that no man can reason with precision and to effect, till he has acquired the habit of classing his thoughts ; and this habit it is the exclusive province of logick to induce.

It is, I know, fashionable to despise logick : it was once too thought a sure sign of talents to ridicule mathematicks ; but Newton's researches have rescued the latter from laughter, and the labours of Locke ought long ago to have retrieved the former from contempt. The truth is, logick is indispensably necessary to two of the three learned professions ; and though a physician may mould a pill, or mix a bolus as well, and perhaps better, without such assistance, than if he acted under the immediate direction and controul of Burgersdicius or Ramus, yet if a preacher or a lawyer be ignorant of logick, it is hardly possible that the argument of the one or the sermon of the other should be tolerable.

Riddles in their proper place, are, I admit, clever things ; but clever as they are, I cannot think that they ought to supersede Logick. For my own part I am not ashamed to acknowledge, that, if I owned both, I should value a clumsy and mutilated bust of Aristotle at a higher price, I should regard it with a deeper awe, than I could fix on or feel from a finished and perfect statue of the Sphinx.

.....

TRANSLATORS.

I KNOW not how much of their beauty English works of taste lose, when they are exhibited in a foreign dress ; but so barbarous is the diction of some of our late English translators in rendering modern authors, that they threaten to be the greatest corruptors of language. I say nothing of the *kind* of books, with which half-learned men and women, boys and girls, kindly favour us, to relieve us from the task of translating for ourselves : if silly or wicked books find purchasers enough to pay for publishing, they must have their circulation, till the weak become wiser, or the profligate are reclaimed. But if every superficial pretender to learning is allowed to translate, and to impose on the publick a crude assemblage of words, without regard to propriety of terms, or the idiom of the language, in which he aims to present his author, we shall in time be overrun with such an illegitimate race of phrases and idioms, that we shall have to exercise all our skill to distinguish what is genuine from that which is spurious.

It seems to have been the prerogative of pedagogues to disgrace some of the Roman classicks, by what they call literal translations,

which are neither English nor Latin, with a view to facilitate the progress of their pupils in acquiring a knowledge of the original. They, however, who translate for scholars from modern languages, that have some affinity to our own, are unpardonable for overlooking the real differences, and making the writer speak a sort of broken English, that betrays the country, from which he has been translated, without exhibiting any of his native graces.

.....

I HAVE already given my opinion of Gray, as a lyrick poet, that he is affected, fastidious, and coxcombical, that he is altogether a mechanical poet, and that any scholar, who has the command of poetical language, can write as well. This I endeavoured to prove by publishing in the Silva an Ode to Winter, which, in my opinion, has all the characteristicks of that writer. I now present to the reader another ode by the same hand, which, I trust, will not be considered as inferiour.

Ode on Summer.

Lo! sun-born Summer's golden eye
Beams brightening from the East,
Sheds lustre o'er the radiant sky,
With cloudless ether fleec'd.
Excursive through the arid air
The feathery troops to groves repair
At noon, to woo the sheltering shade,
Where frolick zephyr, fresh and young,
Disports the bending boughs among,
Light tripping from the glade.

The wing'd Cicada winds her horn
Monotonous and shrill,
The marshy people croak forlorn,
And mourn the failing rill.
The patient grazers of the plain
Feel Summer boil in every vein,
Whilst scorching Sirius heats the sky;
To shady tree or neighbouring pool
They move their languid limbs to cool,
And shun the assailing fly.

To bear me from the sultry shore
The painted pinnace flies,
Thy depths, old Ocean, to explore,
And snare the scaly prize.
Then let my labouring lungs inhale
The ambrosia of thy sea-born gale,
As, Neptune, o'er thy realms I glide.
Or, with wove wings our way we win,
Or the lithe oar extends its fin
To cleave thy treacherous tide.

Else, couched where nature forms a skreen,
Mid shady bowers and blooms,
Where velvet verdure spreads its green,
And Flora breathes perfumes,
Eager the golden perch to kill,
Watchful, I mark the sinking quill,
And hook, with gentle twitch, the prey;
Where the clear brook, with murmuring waves,
The flower-enamelled margin laves,
And weaves its winding way.

While sickening crowds in cities pant,
And suppliant sue for air,
To thy wild, wave-wash'd rocks, Nahant,
Behold thy bard repair.
When whelming snows no more deform,
Nor roars the genius of the storm,
Who guards thy adamantine plain,
I saunter o'er thy sun burnt green,
Or plunge me in the blue serene,
And health and vigour gain.

Thus, Pleasure, may the friends I love
Avoid thy Summer's joy,
Nor e'er thy poison'd chalice prove,
That tempts but to destroy:
May white-robed Truth their footsteps
guide,
Where Virtue's hallowed band reside,
And her illustrious triumph sing,
Till life's rude seasons glide away,
And blest in realms of ceaseless day,
They feel perennial Spring.

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MR. AMES.

OF Mr. Ames, whose memory still remains, and will, I hope and trust, long continue warm and vivid in my mind, it is hardly possible that his bitterest political opponents (for the personal enemy of Mr. Ames no man was ever found willing to acknowledge himself,) should speak

without ascribing to him in their full efficiency and just proportion all those qualities and faculties of heart and mind, which constitute the character of one eminently good and industriously great.

Mr. Ames's imagination was uncommonly vigorous, and such was its versatility, that he was equally capable of brightening the beautiful to its most brilliant lustre, and darkening the sublime to its most tremendous gloom. Nor was his sagacity less acute than his imagination was vigorous. Mr. Ames was not easily or often deceived; for, though far from regarding the conduct of others with that sullen and malignant suspicion, which too often assumes the name and shape of prudent circumspection, he seldom permitted his vigilance to wink, he never suffered his caution to sleep. Mr. Ames's judgment seemed to arise as an inevitable result from his intellectual energy and perspicacity. It was at once ready and correct. His ratiocination, though not confined to the moods and figures, was predicated on the rules and actions of the soundest and purest logick; and though, in consequence of his warmth of fancy, which delighted to luxuriate in all the pride and pomp of poetry and eloquence, his reasoning sometimes appeared embarrassed and involved yet his arguments were, with few exceptions, so arranged and conducted, that the inferred conclusion seemed necessarily to follow from the premises assumed.

The consequence of such faculties of mind seemed necessary, and Mr. Ames became not only an elegant scholar, an accurate lawyer, and an orator almost without a superiour, and infinitely above every rival, but a statesman, who, relying on his own unborrowed opinions, disdained to take or to hold any place

or office, which he could hardly hope to keep, if he should dare to accuse the people of acting, in a single instance, contrary to their interest or their honour.

The qualities of Mr. Ames's heart were not less amiable than the faculties of his mind were respectable. All the gentle, and all the severe virtues thronged to his bosom, and dwelt and worshipped there, as if his bosom had been their temple and their home. His benevolence was unwearied and indefatigable; his friendship was ardent, constant, and sincere; his temperance was rigid to a degree little short of austerity; and the integrity (it was indeed incorruptible) of Mr. Ames would not have been endangered, if, as they did not and could not, the other constituents of his character had allowed him to aspire to power or grovel for wealth.

The effect of such qualities of heart was natural; and Mr. Ames was not merely an exemplar of filial affection, of conjugal attachment, of fraternal forbearance and forgiveness, of parental tenderness and providence; he was more and better; in his conduct, Mr. Ames was a living evidence of the divine original of christianity.

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MADAME DE GENLIS.

Madame de Genlis is one of the most voluminous and successful writers of the present day. In the year 1806, she published a volume, entitled *Les Souvenirs de Félicie L****, which was followed by a second in 1807. They consist of anecdotes, interspersed with reflections, of celebrated persons in France, towards the close of the reign of Louis 15th, and during that of his successors, and will probably be continued by

her for some years later. I have been much amused in perusing this work, and have translated the following for the Anthology.

"I am very fond of M. de Flahault: he unites to the most perfect civility an original character. Here is a trait which paints him. The Countess of — has, as every one knows, a great deal of pride and very little politeness. One evening she arrived at a card party of the late queen's, after the game had commenced: the Countess of — would have a place at the top of the circle: she advanced, got up there, and stopped to sit down, but did not find any stool. M. de Flahault, standing in the opening of one of the windows, saw her embarrassment, and very obligingly drew a stool from under a marble table, which he placed behind her: the Countess looked at him, did not thank him, nor even salute him, and sat down. A moment after another lady arrived, they all rose up; during this movement, M. de Flahault drew away softly the stool which he had given her, and replaced it under the table. The Countess wishing to seat herself again, made a strange overthrow; but the ladies who were at her side caught her, and softened the fall; when on her feet again, she turned round saying, but who took away my chair? It was me, madam, answered M. de Flahault coldly: I had the honour of offering it to you, and, as it did not appear to give you any pleasure, I took it away."

"M. de Schomberg related to me a singular fact of Chirac, the famous physician. Chirac was far gone in the sickness of which he died; after some days of delirium, he partially recovered his senses; all of a sudden he felt his own pulse: I have been called too late, cried he; has

he been bled? No, answered they. Well then! he replied, he is a dead man; and he spoke true."

"M. de — is extremely avaricious. Not having kept house during the summer, his ice-house was quite full in the month of January, the butler asked him what should be done with all the ice? Why, answered he, let it be given to the poor. This was the first act of charity he ever did."

"Some singular instances of egotism are told of a M. de Laitre, who died a few years since; the following in my opinion surpasses all the rest:

"M. de Laitre was the friend of Madame de B——; and during one winter, having given himself up to the dissipation of the world, he was a long time without seeing her, though he knew she was ill. When he came to see her, he found her sitting up in an easy chair. She reproached him with his absence, adding that she had been constantly unwell, and had suffered the greatest pain. But how long have you been sick, asked M. de Laitre—For six weeks—Good God, six weeks, how time passes!"

"This same M. de Laitre one day related the following story. You know how much I love S——: I was hunting with him yesterday, his horse stumbled and fell over upon him: I flew to his relief. I was excessively alarmed. I disengaged S—— from under his horse; he had no wound, but he was frightfully pale; I saw he was going to faint. Fortunately I always carry with me a little phial of brandy; I drew it from my pocket, and I swallowed it, for I felt as if I should faint myself. Thus, during an emotion of lively pity, this man discovered the most profound egotism."

"Madame — possesses more

egotism than any woman of my acquaintance. She has a disorder that obliges her to pass more than half her time in bed ; but which does not prevent her receiving a great deal of company. The other day a number of visitors arrived at the same time ; Madame — was in bed ; they complained of the coldness of her chamber. How, said she, is it very cold then ? They assured her that it froze hard : she then rang the bell precipitately : they were delighted, thinking she was going to call for some wood ; no such thing : bring me, said she, a counterpane of eiderdown. After giving this order, she spoke about other subjects."

"M. de Nedonchel is a great Anglomanist. Yesterday he was

on horseback at the door of the king's carriage who was going to Choisi. It had rained, and M. de Nedonchel, trotting in the mud, spattered the king, who, putting his head out of the window, said to him, M. de Nedonchel, you muddy me : *yes, Sire, in the English fashion*, answered M. de Nedonchel, with a very satisfied air, who, instead of the word **crotter*, had understood *trotter*. The king, without knowing the mistake, was content with putting up the glass, saying with great goodness, *Well ! this is rather a strong trait of the Anglomania* "

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* *Crotter* signifies to muddy, *trotter* to trot.

SKETCH OF THE LITERARY INSTITUTIONS OF EDINBURGH.

IN a sketch, it would be impossible to give a minute account of the different literary institutions of Edinburgh, or to pursue to any length the various remarks which objects of this description naturally suggest to the mind. The college, however, being the most extensive and important of these institutions seems to require a more particular attention ; and, I trust, a few observations upon its present state and system of education will not be found uninteresting.

The university of Edinburgh was established in the year 1582, by a royal charter from King James VI. and from that period to the present has been progressively advancing in its reputation as a school of literature and science. The buildings connected with this institution are situated in the Old Town, on the most southerly of the three ridges.

They were originally constructed on so small a scale, and their plan was found so unsuitable to the subsequent prosperous state of the college, that it was deemed necessary some years ago to erect a new building for the accommodation of the professors and students. A subscription was accordingly opened, a part of the old structure was removed, and the erection of a new one commenced, under the directions of Mr. Adam, as an architect. The plan, however, was so extensive, and so many unforeseen obstacles occurred to its execution, that, notwithstanding the large amount of the subscription, and a subsequent royal donation of 10,000*l.* the greater part of the building still remains in an unfinished state, and will continue so, unless some considerable assistance is afforded by parliament for its completion. At present the college

business is conducted in what remains of the old building, and in that part of the new structure which has been finished. The whole assemblage of buildings has a motley, irregular appearance, and is destitute of many of those accommodations, which are required by the present state of the institution.

The plan of education pursued in the college of Edinburgh, materially differs from that adopted in the English universities; and a comparison of their respective merits might form an interesting and important subject of discussion. At Edinburgh, the students have much less individual connection with the university than is the case at Oxford or Cambridge; they are dispersed in lodgings in different parts of the town, and no direct obligation is imposed upon them to attend to the daily business of the college. In this respect, perhaps, too much license is allowed to a body of young men, many of whom have never before been dependent on their own guidance, and who are without those connections in the place which might steady their habits of industry, and preserve them from the idleness and dissipation to which their situations present so many allurements. It may be remarked on the other hand, that the greater distance at which they are placed from each other, takes away one strong temptation to dissoluteness of conduct, and that by this entire freedom from restriction they are frequently enabled to form connections in the town, which are highly conducive to their improvement as well as temporary gratification. From what has been said before of the general state of society in Edinburgh, it will be evident that the latter circumstance is of peculiar importance in this place. Among a particular class of the inhabitants,

more especially, a cast of conversation prevails in the common visiting parties, which renders an admission to them highly desirable for the young student. Instruction cannot obtain access to the mind under a more pleasing form than that of colloquial intercourse; nor does knowledge, thus acquired, lose any of its permanency by the almost insensible manner in which it is conveyed.

The business of the university is entirely conducted through the medium of lectures, delivered by professors of the different departments of science and literature. The number of professors is about thirty, of whom eleven are connected with the several branches of medical study, three with the divinity classes, and three with those of law. The remainder are occupied with the classes of general literature, the languages, logick, mathematicks, moral philosophy, natural philosophy, &c. As the emoluments of the different professors depend almost entirely on the fees they receive from the students, a spirit of individual exertion is created among them, eminently favourable to the general interests of the college. It is worthy of remark, that the existence of a different system in a neighbouring Scotch university has been the means of bringing it to the extreme verge of annihilation; so true is the old proverbial saying, that "money makes the mare to go," even where literature is the subject of the personification. The usual fee at Edinburgh to each course of lectures is three guineas, independently of some small gratuities to the porter who attends at the lecture room. The courses continue during the whole of the session, or from the beginning of November to the end of April in the ensuing year. The few which are given during

the summer months are usually of shorter duration.

I have no means of stating with exactness the number of students attending the college of Edinburgh; but taking the average of the last five years, it certainly would not fall much below fifteen hundred. Of this number it is probable that about six hundred are occupied in the study of physick, three hundred in the studies of divinity and law, and the remainder in the acquirement of the languages and of general literature. Very little distinction with respect to college forms is made among these different classes of students. At the commencement of the session, all those who wish it go through the ceremony of matriculation, which consists simply in the enrolment of the name in the college books, accompanied by a small donation from each individual to the publick library of the university. The society of the students among themselves is determined, in great measure, by the pursuits in which they are engaged. The students of medicine, divinity and law, regarded as bodies, have little connection with each other, and differ very considerably in many of their habits and modes of life. Those engaged in the studies of divinity and law, are, with few exceptions, all natives of Scotland; a natural consequence of the peculiarities in the Scotch church and judicial establishments. In the Latin and Greek classes the greater number of the students are very young, and belong principally to the town and neighbourhood of Edinburgh.

As a school of medicine, this university undoubtedly ranks higher than any other at present in existence. The important and valuable labours of Cullen, of Black, and of other celebrated contemporary teachers, are now indeed forever closed;

but the various branches of medical education are still conducted with a degree of ability, spirit, and industry which continues to this department all the reputation it formerly enjoyed. A sufficient testimony is borne to this fact by the increase which has progressively taken place in the number of the medical students; an increase too considerable, on the whole, to be accounted for by a reference to any causes external to the state of the university. Among the professors connected with the different branches of medicine, there are six who are distinctly named the *faculty*, and who possess some peculiar rights in the college. A student, proposing to take out a medical degree, must previously attend the course of lectures delivered by each of these professors; and at the period of graduation, is submitted to their examinations, as a test of his admission or non-admission to the honours of a diploma. The professorships, thus distinguished, are those of anatomy, chemistry, materia medica, the practice of physick, physiology, and botany. Excepting the botanical class, which opens in May, the business of all these classes is conducted during the six months of the winter session. The anatomical theatre is situated in the new part of the college buildings, and is remarkable for its spaciousness and elegance. The dissecting-room attached to it is large, and possesses all the requisite conveniences; but the difficulty of procuring an adequate supply of subjects for dissection renders Edinburgh very greatly inferior to London as a school for practical anatomy; and it is a general custom with the young men who take degrees in this university to pass a winter in the English metropolis, either before or subsequent to graduation. The

present professor of anatomy, Dr. *Monro, sen.* has occupied the chair during a period of about fifty years, but now gives only the surgical part of the course, the anatomical demonstration being conducted by his son, Dr. *Alex. Monro*. The course of chemistry at Edinburgh is perhaps superiour to any other delivered in the kingdom. Dr. *Hope*, the present professor, and the immediate successor of Dr. *Black*, conjoins to a thorough understanding of his subject, a neatness and facility of experiment, which render his lectures on this important branch of science more than usually interesting and valuable. The lecture room is not large, but it is fitted up so as to accommodate a very considerable audience; a measure rendered necessary by the number of students generally attending this course. Of the other medical lectures the most important, perhaps, are those on the practice of physick, delivered by Dr. *Gregory*. This gentleman who has deservedly attained the highest celebrity as a physician, is known to the literary world by a metaphysical work, directed principally against the doctrine of necessity, in which he labours to convict the supporters of this doctrine with wilful misapprehension and inaccuracy of statement, and to expose the fallacy of their principles by mathematical reasoning, as well as by arguments derived from the nature and attributes of the human mind. Whatever may be thought of Dr. *Gregory's* metaphysical talents, his merits as a medical teacher are certainly very great, his lectures being rendered particularly valuable to the student by the abundance of practical information, which they contain.

The examinations for degrees of medicine at Edinburgh are conducted with a strictness and impartiality

extremely creditable to the professor, and very favourable at the same time to the interests of the university. The importance of guarding the publick against the impositions of pretended medical skill may readily be appreciated; and no method appears so well calculated to effect this end as the test of a fair and liberal examination, which, while it excludes the pretensions of ignorance, may give their due value to the information and acquirements of the industrious student. The number of graduates at Edinburgh has been progressively increasing since the first establishment of the medical school, and at the present period not unfrequently exceeds forty annually, of whom, it is probable that the foreign students compose about a fifth part. The examinations are all conducted in the Latin language; a practice, which, though disadvantageous on some accounts, is not without its general utility. The first examination, which constitutes the principal ordeal of the abilities of the candidate, takes place privately at the houses of one or other of the faculty; the remainder are conducted publickly in the library of the university; but though more formal, are of much less real importance and difficulty to the graduate.

The reputation of Edinburgh, as a school of divinity and law, is by no means inconsiderable, though more confined than that which it derives from the conduct of the medical department. The greater number of young men who enter into the church of Scotland, remain for some years in the divinity hall here, as a preparation for the active duties of the ministerial office, studying the general doctrines of religion, and exercising themselves in pulpit composition and delivery. A good deal of

doctrinal orthodoxy prevails at present among this class of students; all, no doubt, destined to the future edification and improvement of the people, with the generality of whom a preacher of the *wild party* seldom fails of obtaining credit. Connected with the department of divinity, are professorships of church history and Hebrew: the latter study, however, is by no means in present vogue among the divines of the Scotch church; less so, perhaps, than is consistent with its importance as a means of scriptural reference. As a school of law, Edinburgh derives great advantages from the facility of access to the judicial courts, which are open during the greater part of the winter session. The lectures on Scotch law are delivered by Mr. Hume, nephew to the historian, and are held in considerable estimation; there are, besides, lectures on civil and publick law, delivered by professors of these respective departments.

Among the classes of general literature in this university, none has acquired such high and deserved celebrity as that of moral philosophy, conducted by professor Stewart. An anonymous tribute of applause could add little to the reputation which this gentleman has obtained as an acute inquirer into moral and metaphysical truths; as an eloquent and animated teacher of philosophy; as the accomplished and feeling biographer of departed merit. In no respect, certainly, are the talents of Mr. Stewart more eminently conspicuous, than in the discharge of his publick duties as a professor. The subject entrusted to his care is one of peculiar importance and difficulty: interesting to every individual of mankind, it involves questions of so complex and intricate a nature, that its verbal elucidation can only

be expected from a combination of the most rare and imposing talents. Mr. Stewart's excellence as a lecturer on moral philosophy is principally derived from three circumstances; the accuracy and proportion displayed in his arrangement of subjects; the facility with which he invests his ideas in all the elegancies of language; and the extreme copiousness and beauty of the illustrations, which he always lends to the immediate object of discussion. In these points, perhaps, his merits are unequalled. If any flaw is discoverable in his philosophical character, it is a too rigid adherence to the metaphysical opinions of Dr. Reid, who, though he was undoubtedly an ingenious man, and the founder of a distinct school of philosophy, cannot certainly be ranked among the metaphysicians of the first class; his frequent misapprehension of Berkeley, Hume, and other opponents, ever hanging as a dead weight upon his reputation. In coincidence with this school, professor Stewart publicly opposes the ancient theory of ideas, as well as the modernized doctrine of materialism and philosophical necessity; while he admits the principle of common sense as a valid and competent authority in inquiries of this nature. Any discussion of the accuracy of these several opinions would be totally foreign to my present object.

Of the other classes of general literature in this university, the most important, perhaps, is that of natural philosophy, conducted by professor Playfair, whose reputation as a man of science has been decidedly established by his very elegant and ingenious illustrations of the Huttonian theory. In the conduct of this class, much attention is paid to the elucidation of physical truths by

mathematical reasoning ; a method of inquiry truly interesting in itself, and highly important to the student from the accuracy and arrangement which it gives to his ideas. The mathematical chair of the university is at present occupied by Mr. Leslie, a gentleman well known to the scientific world by his excellent *Inquiry into the Nature of Heat* ; in which, whatever may be thought of the nature of the deductive reasoning, we certainly find proofs of an unexampled ingenuity and precision of experiments. It was on a note attached to this work that a party of the Edinburgh clergy grounded their opposition to the appointment of Mr. Leslie to the mathematical chair, exhibiting in their conduct on this occasion a low, self-interested and vindictive spirit, for which no circumstance can plead an adequate apology.

The methods of instruction pursued in the Latin and Greek classes at Edinburgh very much resemble those of common schools ; and even the rudiments of the latter language are taught in the college by the professor of this department. Though a certain degree of classical acquirement is more extensively diffused in Scotland than in the southern part of the island, it is an undoubted fact that the proportion of good classical scholars is much more considerable among the English ; a circumstance which may be attributed principally to the greater variety of studies comprehended within the plan of education at the Scotch universities. The question of comparative advantage here may admit of some doubt ; but, upon the whole, it would seem probable, that the system pursued in Scotland has a more powerful effect in quickening the intellectual exertions, and in giving clearness, comprehension, and

precision to the ideas of the youthful student. The classical department at Edinburgh has lately sustained a great loss in the death of professor Dalzel ; whose merits as an accomplished Greek scholar were universally acknowledged and admired.

The celebrity of Edinburgh, as a school for education, is not however, derived solely from the excellence of its college institutions. Several courses of lectures are delivered, during both the winter and summer sessions, by individuals who have no immediate connection with the university, but are dependent entirely on their own exertions, or on the eminence they may have acquired in the branches of science which they respectively teach. The very valuable courses of chemistry, conducted by Dr. Thomson and Mr. Murray, contribute materially to the support and prosperity of the medical school ; while their equally important labours, as systematick writers on this subject, have aided in no slight degree the diffusion of science, which is now become an essential requisite to every scheme of liberal education. Mr. Murray's lectures on pharmacy, and the course of anatomy delivered by Dr. Barclay, are likewise extremely valuable, with a reference to the character of Edinburgh as a school for medicine. The latter gentleman published, some time ago, a new scheme of anatomical nomenclature, which promises to be productive of considerable advantage by the greater facility which it affords to the labours of the student.

Among the other literary establishments of Edinburgh, the Royal Society undoubtedly assumes the principal place, whether we consider the respectability of its members, or the general importance of the trans-

actions of the institutions. For some time past the attention of this society has been principally directed to subjects of geological inquiry ; and much very interesting discussion took place during the last winter on the comparative merits of the Huttonian and Wernerian theories of the earth. The advocates of the latter doctrine derive many advantages from the accurate and comprehensive system of geognosy constructed by the celebrated professor of Freyberg, whose persevering industry in the collection and arrangement of mineralogical facts may well entitle him to rank among the first of our modern philosophers. Mr. Jameson, professor of natural history in the Edinburgh college, and Dr. Thomson, the lecturer on chemistry, are warm and zealous supporters of this system ; and the best account of it, hitherto given, may be found in the third edition of the *System of Chemistry* published by the latter. The Huttonian theory is likewise most ably supported in the Royal Society, as well by the number as by the distinguished abilities and scientific eminence of its advocates. Sir James Hall, Mr. Playfair, and Dr. Hope, are among the most active adherents to this system, to the elucidation of which they have respectively contributed by their experiments, writings and mineralogical observations. The discoveries made by Sir James Hall on the effects of heat modified by compression, while they authorize one of the most striking of the Huttonian principles, have thoroughly established his own credit as an ingenious and accurate experimentalist.

In speaking of the literary institutions of Edinburgh, it would be improper not to notice the societies established for the verbal discussion of questions of literature and science.

These are very numerous, and are attended not merely by the students, but by many respectable and well informed inhabitants of the place. The principal among them is the Medical Society, which was established by royal charter about seventy years ago, and has since that time progressively increased in reputation and general usefulness. The meetings are held once a week in rooms appropriated to the purpose, and the discussions are not unfrequently characterized by a degree of animation and ability, highly creditable to the conduct of the institution. At the time of the celebrated controversy between Cullen and Brown, the warmth and agitation produced by this question extended themselves to the debates in the Medical Society, and that transition took place from sober reasoning to indignant anger, which is so well described by Horace :

——— Jam sævus apertam
In rabiem verti cæpit jocus.

Connected with this institution is a large and valuable medical library, the management of which may certainly be regarded as extremely judicious and liberal. In the Speculative Society, which is second to the Medical in point of reputation, the subjects of discussion are of a more general nature, including the various questions in metaphysics, political economy, jurisprudence, and the belles-lettres. The greater number of its members are either studying or actually engaged in the business of the law. Not a few of the Edinburgh reviewers have served their apprenticeship, as critics, in this society, where the detection of actual errors, or the distortion of an argument to create them, are the principal and most immediate objects of individual exertion.

For the Anthology.

REMARKER, No. 34.

—Laureâ donandus Apollinari.

НОК.

IT has been the fortune of Gray, as well as of other poets of the first order, to suffer by the ignorance and the envy of contemporaries, and at last to obtain from posterity, amid the clamours of discordant criticism, only a divided suffrage. The coldness of his first reception by the publick, has, however, been more than compensated by the warmth of his real admirers; for he is one of those few poets, who at every new reading recompenses you double for every encomium, by disclosing some new charm of sentiment or of diction. The many, who have ignorantly or reluctantly praised, may learn as they study him, that they have nothing to retract; and those, who have delighted to depreciate his excellence, will understand, if they ever learn to admire him, that their former insensibility was pardonable, though they may be tempted to wish, that it had never been known. Gray was not destitute of those anticipations of future fame, which God has sometimes granted to neglected genius, as he gives the testimony of conscience to suffering virtue. His letters to Mason and Hurd show how pleasantly he could talk of those, who could neither admire nor understand his odes. He knew, that it was not of much consequence to be neglected by that publick, which suffered Thomson's *Winter* to remain for years unnoticed, and

which had to be told by Addison at the expiration of half a century of the merit of the *Paradise Lost*. Still less could his fame be endangered by Colman's exquisitely humorous parody of his odes, especially since it is now known, that Colman has confessed to Warton, that he repented of the attempt; and at the present day, I know not whether it would add any thing to the final reputation of a lyric poet, to have been praised by that great man, who could pronounce Dryden's ode on Mrs. Killigrew the finest in our language, and who could find nothing in Collins' but 'clusters of consonants.'

It appears to the Remarker, that the whole controversy upon the subject of Gray's twin odes,* which have been received with so much disdain, and so much enthusiasm, rests upon this single question, is there such a description of poetry as the lyric? There are many whose taste in one kind of composition is highly polished, who yet remain entirely insensible to the merit of any other. One man is bigotted to didactic poetry, another to descriptive; one likes nothing but reason, another admires nothing but wit; one looks out for the colours of a picturesque fancy, another can never dispense with the melody of versification. Thousands can be made to feel no perfection, but such as they have been

* *Progress of Poesy and the Bard.*

accustomed to admire in their favourite poet, and innumerable are the "word-catchers who live on syllables," men whom nothing but the grace of Apollo can exalt into the unaffected admirers of the enthusiasm and inspiration of his bards.

But if Gray has any claim to the character of a poet, he must hold an elevated rank or none. If he is not excellent he is supremely ridiculous; if he has not the living spirit of verse, he is only besotted and bewildered with the fumes of a vulgar and stupifying draught, which he found in some stagnant pool at the foot of Parnassus, and which he mistook for the Castalian spring. But if Pindar and Horace were poets, so too was Gray. The finest notes of their lyre were elicited by the breath of inspiration breathing on the strings; and he who cannot enter into the spirit which animates the first Pythian of Pindar, or the "*Quem virum aut heroa*" of Horace, must be content to be *shown* beauties in Gray, which it is not yet granted him to feel, or spontaneously to discern. The Remarker is willing to rest the merit of Gray on Horace's definition of a poet—

Ingenium cui sit, cui mens diviniore, at-
que os,
Magna sonaturum, des nominis hujus
honorem.

This comprehensive definition, even Pope, with all his good sense and satire, has not ventured to disdain; for *Eloisa to Abelard* is an immortal commentary on these lines, and Horace is propitiated. Whoever will ponder well the meaning of this definition, must acknowledge that there is a higher species of poetry, than the mere language of reason. Spencer, Milton, and even Dryden knew this, and they studied successfully the Italian poets;

but after the time of Dryden, our English poetry began to be formed too exclusively upon that of the French. The authority of Pope has been eminently useful; but the world is not yet persuaded that, to be a poet, it is always indispensable to write like Pope. Since his time, however, the lyric powers of *our* language have been retrieved by Gray, Collins, Mason, and Warton; we have been saved from the elegant perfection of the school of Boileau, while the French poetry yet continues barren of the higher beauties of verse, correct without enthusiasm, and sensible without inspiration. When a man like Boileau, of a mind merely didactic attempts the ode, he falls as he has done in that on the taking of Namur, into frigidity and bombast; or like Pope, when he contended with Dryden in the ode on St. Cecilia's day, "how do the tuneful *echoes* languish!" Racine, and Racine only could have united that classical polish and spirit of exquisite combination, that touching pathos, and mysterious musick of verse which are requisite to the perfection of lyric composition. But he has left us little of this kind, except the choruses in his tragedies, and in the judgment of Voltaire, he holds the first rank among their lyric poets, surpassing even J. B. Rousseau, whom those, who understand French better than the Remarker, are content to admire.

We shall be more ready to admit, that the sole perfection of poetry consists not merely in faithful description, fine sense, or pointed sentiment in polished verse, if we attend to some curious remarks of Burke, in the last part of his *Essay on the Sublime and Beautiful*. He has there sufficiently shown that many fine passages, which produce the most powerful effect on a

sensible mind, present no ideas to the fancy, which can be strictly marked, or embodied. The most thrilling touches of sublimity and beauty are consistent with great indistinctness of images and conceptions. Indeed it is hardly to be believed, before making the experiment, that we should be so much affected as we are, by passages which convey no definite picture to the mind. To those who are insensible to Gray's curious junction of phrases and hardy personifications, we recommend the study of this chapter of Burke. There they will see, that the effect of poetical expression depends more upon particular and indefinable associations, than upon the precise images, which the words convey. Thus, of Gray's poetry the effect, like that of Milton's finest passages in the *Allegro* and *Penseroso*, is to raise a glow, which it is not easy to describe; but the beauty of a passage, when we attempt to analyze it, seems to consist in a certain exquisite felicity of terms, fraught with pictures, which it is impossible to transfer with perfect exactness to the canvas. The following instance which occurs to me at present in the poetry of Gray, may explain my meaning. In describing the queen of the loves and graces, he says,

O'er her warm cheek and rising bosom
 move
 The bloom of young desire, and purple
 light of love.

Here, we feel that no other expressions could have excited in the mind an emotion so vivid, though they might have conveyed an image more distinct.

The dissatisfaction with the poetry of Gray, arising from notions of poetry too confined, is not so com-

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mon perhaps, as that which results from the irregularity of the compositions. Many after reading them are tempted to ask, what is the subject of the piece, or what the object of the writer? We have received an indistinct impression of something poetically beautiful but we want the regularity of the drama, the coherence of a canto, the bearings and dependencies of an epick leading to some definite conclusion; in short we want a beginning, a middle and an end. But this results from the same insensibility to different forms of perfection in writing that suggested the criticism of the mathematician, who, after reading Homer, exclaimed "all this is very fine, but I do not find that he has proved any thing?" If the perfection of poetry consists as Aikin has defined it, in imparting every impression to the mind in the most exquisite degree; and the ode has by the consent of critics in all ages, been indulged in irregularities, which are not pardonable in other kinds of verse, because it is supposed to follow the rapid and unrestrained passage of images through the mind, it is surely enough to satisfy even Aristotle himself, that in Gray's odes the subject is never entirely deserted, and that a continued succession of sublime or beautiful impressions is conveyed to the mind in language the most grateful to the ear, which our English tongue can furnish. For my own part I take as much delight in contemplating the rich hues that succeed one another without order in a deep cloud in the west, which has no prescribed shape, as in viewing the seven colours of the rainbow disposed in a form exactly semicircular. The truth is, that after having read any poem once, we recur to it afterwards not as a whole, but for the beauty of particular passages.

It would be easy to reply in order to the invidious and contemptible criticisms of Johnson on particular passages in these odes, and to show their captious futility. This however has been frequently and successfully attempted. Those faults, which must at last be admitted in Gray's poetry, detract little from his merit. That only two flat lines should be found in a whole volume of poems, is an honour, which even Virgil is permitted to envy. He who can endure to dwell upon these petty blemishes in the full stream of Gray's enthusiasm, must be as insensible to the pomp and grandeur of poetick phrase, as that traveller would be to the sentiment of the sublime in nature, who could sit coolly by the cataract of Niagara, speculating upon the chips and straws that were carried over the fall.

That his digressions are sometimes abrupt, is a character which he shares with his Grecian master; and that an obscurity sometimes broods over his sublimest images, is not to be denied. But violence of transition, if it is a fault in this kind of poetry, must be excused by those laws of lyrical composition, which we have hitherto been content to receive, like the laws of the drama and the epick, implicitly from the ancients; and the obscurity of Gray is never invincible. It is not the fog of dullness; but, like the darkness which the eye at first perceives in excessive brightness, it vanishes the longer it is contemplated, and when the eye is accommodated to the flood of light.

The obscurity, however, which is said to attend the whole of his two odes, is of more consequence than the difficulty of particular passages. In the Bard, it may certainly be justified from the very nature of the subject. The language of

prophecy is always indistinct, and the terrour of predictions is heightened by the half uttered intent of the prophet. If Gray in this ode presumed too much upon his readers' familiarity with English history, it is a misfortune which has retarded, but not prevented the perception of his excellence. As to the Progress of Poesy, if you except the union of the simile and subject in the first stanza, I know of nothing which can long perplex an attentive and poetical reader. It should not be forgotten that every species of poetry has its peculiar character, and obviousness of meaning is not always an indispensable excellence.

The staleness of his morality, also, is an objection with those who forget that there are no discoveries to be made in ethicks. The truth is, that the most impressive maxims in common life are the most indisputable. They have always been the common property of poets, who have sufficiently attained their purpose, when they have given these common sentiments all the force and beauty of poetical expression. What can be imagined more trite than this morality of Horace:

*Pallida mors æquo pulsat pede pauperum
tabernas
Regumque tures.*

Yet what can be imagined more forcible in phrase and imagery. It would be easy to fill pages with truisms of this kind, from the odes of this most elegant and lyrical of the Latin poets. If you will revert farther back to the morality of Homer, or the rare reflexions of Pindar, you will find nothing but the common maxims of common men, clothed however in "words that burn."

The distinguishing excellence of Gray's poetry, is, I think, to be found in the astonishing force and

beauty of his epithets. In other poets, if you are endeavouring to recollect a passage, and find that a single word still eludes you, it is not impossible to supply it occasionally with something equivalent or superior. But let any man attempt this in Gray's poetry, and he will find that he does not even approach the beauty of the original. Like the single window in Aladdin's palace, which the grand vizier undertook to finish with diamonds, equal to the rest, but found after a long trial, that he was not rich enough to furnish the jewels, nor ingenious enough to dispose them, so there are lines in Gray, which criticks and poets might labour forever to supply, and without success. This wonderful richness of expression has perhaps injured his fame. For some times a single word, by giving rise to a succession of images, which preoccupy the mind, obscures the lustre of the succeeding epithets. The mind is fatigued, and retarded by the crowd of beauties, soliciting the attention at the same moment to different graces of thought and expression. Overpowered by the blaze of embellishment, we cry out with Horace, "parce, Liber! parce! gravi metuende thyrsos." Hence Gray, more than any other lyric poet, will endure to be read in detached portions, and again and again.

Another characteristic of Gray, which, while it detracts something from his originality, increases the charm of his verse, is the classical raciness of his diction. Milton is the only English poet who rivals him in the remote learning of his allusions, and this has greatly restrained the number of their admirers. For my own part, I know not how the other sex can ever attain to a clear perception of the general meaning or individual beauties of some of his

odes. It requires such a degree of previous learning as few of our own sex acquire; yet without something of classical knowledge and taste, it is impossible to feel the peculiar force and beauty of Gray's terms and images. The meaning of the word *rage* in this line of the Elegy, a poem which all profess to relish and admire,

Chill penury repressed their noble rage,
cannot be understood without reverting to a common use of the word *οργη* among the Greeks, to which Gray refers, signifying a strong bent of genius. The Progress of Poesy is peculiarly full of allusions to the Heathen Mythology. The sublime imitation of Pindar in the description of the bird of Jupiter in the second stanza, is almost worth the learning of Greek to understand.

The last perfection of verse in which Gray is unrivalled, is the power of his numbers. These have an irresistible charm even with those, who understand not his meaning, and without this musical enchantment, it is doubtful whether he would have surmounted the ignorance and insensibility, with which he was first received. His rhythm and cadences afford a perpetual pleasure, which, in the full contemplation of his other charms we sometime forget to acknowledge. There is nothing surely in the whole compass of English versification to be compared in musical structure with the third stanza of his ode on the Progress of Poesy. The change of movement in the six last lines is inexpressibly fine. The effect of these varied cadences and measures is, to my ear at least, full as great as that of an Adagio in music immediately following a Rondo; and I admire in silent rapture the genius of that man, who could

so mould our untractable language as to produce all the effect of the great masters of musical composition. If the ancient lyrics contain many specimens of numerous verse equal to this, we need no longer wonder that they were always accompanied with musick. Poetry never approached nearer to painting,

than verse does in this stanza to the most ravishing melody.

The length which this number has reached precludes the Remarker from instituting as he intended a parallel between Collins and Gray, to show still more decisively the beauties and defects of the latter. It may be reserved for another place.

ON THE SUPERIORITY OF WOMEN TO MEN, IN THE MORE REFINED FEELINGS.

FROM A CELEBRATED ENGLISH PUBLICATION.

IN the portraiture of deep and tragick passion, men may possibly excel women; but surely it is a fact, and no fancy, that women understand better, and pencil out more gracefully, those finer and more fugitive impressions which come under the description of *sentiment*. Even the countrymen of Rousseau are apt to recommend some of their fair writers, as the best models of the sentimental style. They find in them more truth, nature, gentleness; less of exaggeration and mannerism; sensibilities less morbid, and language refined without bordering on effeminacy.

It would be a very interesting inquiry, whether this power of susceptibility in the female mind, a power made up, as we have mentioned it to be, is original, or formed by circumstances? We certainly do believe it to be in a great measure original; and yet there are many things in the situation of women, in the ground which they occupy in society, that seem to assist nature in the production of the effect described. Their conscious inferiority of personal strength must

of itself dispose them to a cultivation of the finer and lovelier feelings; and this disposition is much aided by their exemption from those employments which *hackney* the minds of the other sex, and have a tendency to wear down all the minuter feelings. In consequence, too, of their domestick life, that reciprocation of social kindnesses, which is only a recreation to men, is to women in some sense a business. It is their field duty, from which household cares are their repose. Men do not seek the intercourse of society as a friend to be cultivated, but merely throw themselves on its bosom to sleep. Women, on the contrary, resort to it with recollections undistracted, and curiosity all alive. Thus, that which we enjoy and forget, keeps their attention and their feelings in constant play, and gradually matures their perceptions into instinct.

To similar causes the softer sex owe their exquisite acquaintance with life and manners; their fine discernment of those smaller peculiarities of character which throw so much light and shade over the sur-

face of ordinary society. Of the deeper varieties of the mind they know little, because they have not been accustomed to watch its movements, when agitated by the vexing disquietudes of business, or ploughed up into frightful inequalities by the tempests of publick life. It is human nature in a calm, or ruffled only into gentle undulation; it is the light restlessness of the domestic and the social passions; it is the *fire-side* character of mankind, which forms their chief study, and with which of course, they are perfectly intimate.

Consider also that class of domestic occupations which concerns the care of children. Peace be to those wretched votaries of dissipation, if indeed they can find peace, who, all selfishness, resign their offspring to fortune, apparently not as pledges, but as presents. Of these we say nothing: but with respect to the majority of the middling classes, there can be no question, that, either as mothers, or elder sisters, the female sex are infinitely more conversant with children than with the other. Trace the effects, naturally produced on their minds by this sort of society, for surely it may be honoured with that appellation. What habits of quick and intelligent observation must be formed by the employment of watching over interesting helplessness, and construing ill-explained wants! How must the perpetual contemplation of unsophisticated nature reflect back on the dispositions of the observer a kind of simplicity and ingenuousness! What an insight into the native constitution of the human mind must it give, to inspect it in the very act of concoction! It is as if a chemist should examine

—‘young diamonds in their infant dew.’

Not that mothers will be apt to indulge in delusive dreams of the perfection of human nature and human society. They see too much of the waywardness of infants, to imagine them perfect. They neither find them nor think them angels, though they often call them so. But whatever is bad or good in them, they behold untrammelled and undisguised. All this must, in some degree, contribute to form those peculiarities in the female character, of which we are attempting to follow out the natural history.

The same peculiarities may, in part perhaps, be traced up to the system of European manners, which allows to women a free association with the world, while it enjoins on them the condition of an unimpeachable strictness of conduct. However loosely the fulfilment of this condition may be exacted in some countries of Europe, the system is still pretty extensively acted upon; and it doubtless tends to produce in the sex a habit of circumspection, an alarmed sense of self-respect, and a scrupulous tenderness of that feeling, which is to conscience what decorum is to virtue. But these qualities seem to be intimately allied with delicacy of perception and of mind. In fact, in the western world, *bienséance* has become (if we may use a very hard and workmanlike term) the *professional* virtue of the fair, and it is therefore that they excel in it. On the whole, if it should be asked, why women are more refined than men? it may be asked in return, why civilized men are more refined than barbarians? It is society which has polished the savage: It is the task of presiding over the society of society, the more civilized part of civilized life, which has so highly polished, and thrown so fine a finish over the women.

Is it not then wonderful to hear some men wonder, that female minds should be so quick of comprehension on common subjects, and yet so much averse to profound disquisition ; so intelligent, so susceptible of impressions, in familiar discourse, and yet, in politicks so dull, in metaphysics so tasteless ? They wonder at all this as inconsistent ; but the wonder and the inconsistency would be, if the matter were otherwise. We are all adroit at that which we have practised ; and these sagacious wonderers may as well consider, why many a sage, who has mines of thought and magazines of information, sufficient to supply the intellectual commerce of a kingdom, should yet be miserably clumsy and stupid at the retail traffick of ordinary chit-chat ; or why many a philosopher who can determine to a minute the curvature of a comet's path, should be utterly unable to curve his own person into a tolerable bow. From these, however, or any of the preceding remarks, it were strange to conclude, that women are to be repelled from the severer studies, as if ignorance were the first of female qualifications. The remarks would rather justify an opposite conclusion. Providence has clearly assigned to the one sex the forensick, to the other the domestick occupations ; and before so obvious a difference of destination can be overlooked, not only must all right principles and feelings be abandoned, but the essence of things must

almost be changed. Till this crisis occurs, women will be the tutelary powers of domestick and social enjoyment ; and so long, if there be any truth in the foregoing reflections, they will retain their present *agrémens*. To embellish their minds, therefore, with an ampler furniture of knowledge would only confer on them the means of decorating with additional effect their proper sphere ; for the muses can never, of themselves, be at war either with the graces or with the virtues.

And yet, after all, there must be an original susceptibility in the female mind, which no education can give, and which hardly any could entirely destroy. Suppose a country, in which all the feebler and more ricketty males should be carefully culled out, and instead of being committed to the river, as they would have been in Sparta, should be cooped up in drawing-rooms, secluded from publick affairs, forbidden the gallery of the House of Commons, devoted to the household deities, and in all respects subjected to those laws of conduct, which opinion has, in this country, imposed on women. There can be no rational doubt, but that this order of beings would make a considerable approach to the female character ; but surely it would prove but a sorry concern. They would turn out, it is much to be feared, a mere corporation of tailors ; sad men, and worse women.

FROM HERDER'S SCATTERED LEAVES.

AURORA.

AURORA was complaining to the gods, that, although she was much praised by men, she was little beloved or visited by them, and least

by those, who loudest sang her praises. "Do not grieve about thy lot, (said the goddess of Wisdom,) is it not the same with me ? and then (continued she) look at those

who slight thee, and at the rival whom they prefer. Behold them, as thou passest, floundering in the embrace of laziness, and decaying body and mind; and hast thou not friends, not adorers enow? The whole creation worships thee: all the Flowers awake and cloth themselves by thy roseate beam in new and bridal beauty. The choir of birds welcome thee, and seem wholly intent on varied arts to charm thy transient presence. The laborious peasant and the industrious sage never disappoint thee; they quaff, from the cup thou offerest, health and strength, repose and life: doubly pleased that they enjoy thee, undisturbed by the prating crowd of sleepy fools. Dost thou consider it as no blessing, that the unworthy are never seen among thy admirers? To be worshipped without profanation, is the highest prize of love among gods and men.

Aurora blushed at her thoughtless murmurs. Let every beauty aspire to her fortune, who equals her in beauty and innocence.

THE OFFSPRING OF MERCY:
AN ORIENTAL TALE.

WHEN the Almighty was about to create man, he summoned before him the angels of his attributes, the watchers of his dominions. They stood in council around his hidden throne. "Create him not," said the angel of Justice, "he will not be equitable to his brethren, he will oppress the weaker."—"Create him not," said the angel of Peace, "he will manure the earth with human blood, the first born of his race will be the slayer of his brother."—"Create him not," said the angel of Truth, "he will defile thy sanctuary with falsehood, although thou shouldst stamp on his countenance

thine image, the seat of confidence." So spake the attributes of Jehovah: when Mercy, the youngest and dearest child of the Eternal, arose, and clasping his knees, "Create him, father," said she, "in thy likeness, the darling of thy loving kindness. When all thy messengers forsake him, I will seek, and support, and turn his faults to good. Because he is weak, I will incline his bowels to compassion, and his soul to atonement. When he departs from Peace, from Truth, from Justice, the consequences of his wanderings shall deter him from repeating them, and shall gently lead him to amendment." The Father of all gave ear, and created man, a weak faltering being; but in all his faults the pupil of Mercy, the son of ever active and ameliorating love!—Remember thine origin, Oh man! when thou art hard and unkind towards thy brother, Mercy alone willed thee to be, Love and Pity suckled thee at their bosoms.

THE VINE.

ON the day of their creation the trees boasted one to another of their excellence. "Me the Lord planted," said the lofty Cedar; "strength, fragrance, and longevity he bestowed on me."—"The goodness of Jehovah fashioned me to be a blessing," said the shadowy Palm; "utility and beauty he united in my form." The Apple Tree said, "like a bridegroom among youths, I glow in my beauty amid the trees of the grove." The Myrtle said, "like the rose among briars, so am I amid other shrubs." Thus all boasted, the Olive, the Fig Tree, and even the Fir. The Vine alone drooped silent to the ground. "To me," thought he, "every thing has been refused; I have neither stem,

nor branches, nor flowers ; but such as I am, I will hope and wait." He bent down his shoots and wept. Nor had he long to wait, for behold the divinity of earth, Man, drew nigh. He saw the feeble, helpless plant, trailing its honours along the soil. In pity, he lifted up the recumbent shoots, and twined the feeble plant about his own bower ; and now the winds played with its leaves and tendrils, and the warmth of the sun began to empurple its hard green grapes, and to prepare within them a sweet and delicious juice, the repast and the drink of gods and of men. Decked with its rich clusters,

the Vine now leaned toward its master, who tasted its refreshing fruit and juicy beverage, and named the Vine his friend, his grateful favourite ! Then the proud trees envied the Vine ; for behold they stood barren and neglected ; but he rejoiced in his humble growth and his persevering patience ; and still his juice enliveneth the heart of the sad, lifts the sinking courage, and inspires to perseverance and exertion. Despair not, ye forsaken ; hear, wait, and strive. From the insignificant reed flows the sweetest of juices ; from the bending Vine springs the most delightful drink of the earth.

POETRY.

ORIGINAL.

ELEGY ON PERCEIVING A RENT IN MY OLD SHOE.

Invidious time, beneath thy power
All nature hastes to swift decay,
From thee we wait th' ungrateful hour,
That calls each fav'rite joy away.

Ev'n now, alas ! I lose, forlorn,
The lov'd companion of my way,
'That oft my fainting steps hath borne,
And watch'd my feet so prone to stray.

Ill fated shoe, thy end draws near,
With pain I view thy mangled form ;
Sad is that heart, thou us'dst to cheer,
Cold are those *toes*, thou us'dst to warm.

Ill fated toes, when at your cost
Through splashing gutters I must go,
I know not which bedews you most,
Or tears above, or mud below.

Once was the time when tight and smart,
My shoes defied the tempest's sway,
Till canker time, like *Æneas'* dart,
Through two tough bull-hides forced
its way.

Now torn, defac'd, in woeful turn,
No trace remains of beauty there ;
Scarce shall the passing trav'ler learn,
Their hue was black, their toes were square.

Sweet shoes, no more, in graceful sway,
Shall waving silk your tops adorn,
No more the black-ball's dazzling ray
Eclipse the pearls of dewy morn.

Nor ever more, in lively dance,
Shall you admiring mouths distend ;
No more on *right* and *left* to prance,
One more *cast off* shall be your end.

Ye shoe nymphs, beat your leathern
breasts,
In handfuls rend your locks of thread,
Shed tears of wax from eyes oppress,
And mourn your fav'rite offspring
dead.

B.

THE BOSTON REVIEW.

FOR

JULY, 1808.

Librum tuum legi & quam diligentissime potui annotavi, quæ commutanda, quæ eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 22.

An Accurate Report of the Argument on a motion of Attachment against Baptis Irvine, Editor of the Whig, for a Contempt against the Court of Oyer and Terminer for Baltimore County. By A. C. Hanson, one of the Counsel for the State. Baltimore: printed and published by P. K. Wagner. 1808. Svo. pp. 116.

THIS pamphlet has attracted our attention, rather from the importance and novelty, in this country, of the subject discussed in it, than from any extraordinary ability displayed in the discussion. In these times of democrattick laxity, when a willingness to strip the judicial tribunals of their accustomed dignity and authority is so prevalent, it will not be useless to invite the publick notice to a trial, which in a democrattick state, and before a democrattick court, with the sanction of a democrattick governour, established a principle, obvious and unquestioned, it is true, in all regular and well settled governments, but obnoxious to fanaticks in politicks, who believe that liberty can exist without those

wholesome restraints, which alone give it life and durability.

The liberty of the press and the trial by jury, have long been the idols of faction, before which all other rights and privileges must bow down and humble themselves in the dust. Is a man's reputation destroyed, his peace and happiness invaded by some newspaper paragraph, he must submit in silence; because, to punish the offender would be to interrupt the freedom of the press. Is a court of justice braved to its teeth, its officers traduced, its proceedings misrepresented, its regular and impartial administration intercepted; it must lament the misfortune without a struggle to prevent it; for to seize and punish the perpetrator, while punishment can answer any purpose, will be to violate the trial by jury; and to wait the formal process and issue of such a trial would be to close the doors after the treasure is stolen. Who will deny that a cunning and eloquent statement of facts, published in a popular paper during the trial of a cause, is calculated to interest the minds of a jury, and predispose them to adopt an opinion, which it may

be difficult for the strongest evidence to efface? Who will deny that to charge the judge with partiality, the opposite party with malice, the witnesses with perjury, will probably induce one or more of a jury to shut their ears against truth, and to be eager to oppose an influence, which they may be thus led to believe is unjust? What then is to be done, unless the court is vested with power instantly to vindicate its purity, and protect the rights of suitors? Surely our constitution, professedly made to guard the rights of property and reputation, because it establishes the freedom of the press and the trial by jury, cannot have left unprotected the greatest blessings it was intended to secure.

And yet the perusal of the pamphlet we are now reviewing will shew, that an attempt of the court of Oyer and Terminer in Maryland to preserve itself from disgrace was resisted with a zeal and pertinacity, which leave little doubt of the sincerity of the gentlemen, who it seems volunteered their services in what they call the cause of liberty and the rights of man.

The facts, upon which the prosecution was founded, were as follows: one of the journeymen of Baptis Irvine, who was the editor of a democrattick paper in Baltimore, was indicted for an assault and battery, and upon trial was convicted. Several other persons were charged in the same indictment with the same offence, but, not having been arrested, their trial had not come on. After the verdict, and before sentence, a very scurrilous libel on the jurors and witnesses appeared in the defendant's paper; and on affidavits made by ten of the jurors and two of the witnesses that they believed themselves to be abused by the publication, a motion was made

by the attorney for the government for a rule to shew cause, why an attachment should not issue against the defendant for a contempt of the court. The rule was granted, and a time assigned for hearing counsel on the question, "Why an attachment should not issue against Baptis Irvine for a contempt of court, in publishing, pending a prosecution therein," the obnoxious paragraph. Irvine was not without friends upon the question: several gentlemen of the bar, professing themselves republicans, volunteered their services, either sincerely believing that a stretch of power dangerous to public liberty was assumed by the court; or, what is more probable, conceiving that an opportunity was offered to shew their love for the people's rights, and to signalize themselves as champions of the fashionable politicks of the day. On the day appointed for the hearing, which was sufficiently distant for preparation, the prosecution was opened by a Mr. Meredith, in a neat style of declamation, in which he stated the necessity of punishing any attempt to influence a judicial tribunal or any of its officers, or in any way to affect a cause out of court, in its progress towards decision. He stated in strong language the mischiefs, which would flow from permitting remarks to be made in newspapers with impunity on subjects pending before the court; and reprobated that spirit of democracy, which would withhold all respect from the constituted authorities of the country, and finally, if not checked, would overturn all the institutions established for the security of liberty. He characterizes the defendant as "a foreigner, a political missionary from the great High Priest of a philosophy that is ignoble, savage, devilish; of a democra-

cy, shameless, irrational, ferocious." He says, "the paper managed by the defendant is unexampled in venom and malignity by any of the columns of its great prototype, the *Aurora*." In another paragraph he says, "it is a truth within the knowledge of all his hearers, that this city (Baltimore) has been for some time disgraced by a newspaper, assuming the title of the *Whig*, marked by a contempt of order and violence of outrage, by a rage of defamation, and audacity of falsehood, seldom equalled, but never surpassed by the most profligate pages of the most licentious paper, that society or government ever tolerated." After indulging himself in some handsome flights respecting the true liberty of the press, and the necessity of preserving the dignity of the courts of law, in the course of which there are many severe, and perhaps unwarrantable attacks upon the defendant's general conduct and character, which was not then a subject of investigation, Mr. Meredith produced his authorities to support his positions, which were, 1. That the publication complained of was a contempt of court, and, 2. That as such, by the common law, it was punishable by attachment: and also, that by several decisions in other states, and in the court of the United States, the principle had been fully recognized and established.

Mr. Meredith was followed by Mr. Donaldson for the defendant, who controverts his position with ingenuity, and is no mean competitor in the field of declamation. Zealous in the cause of liberty and the sacred rights of the press, he seems to think all restraint of either incompatible with the dignity of free and independent man. The basis of his argument is the several arti-

cles in the Constitution and Bill of Rights of Maryland, providing for the trial by jury, freedom of discussion, personal liberty, &c. which are found with little variation in the constitutional codes of all the states, which have a written constitution, and of which, indeed, most are taken from the *Magna Charta* of that land of true civil liberty, *Great Britain*.

Mr. Donaldson's argument is, that by the constitution, in all criminal prosecutions, the accused has a right to trial by jury; that a process for contempt is a criminal prosecution, its consequence being fine and imprisonment; that therefore the court could not punish in the summary way of attachment, but that there must be indictment and trial before any punishment could be inflicted. The force of Mr. Donaldson's argument is weakened by his admission, that there are contempts, which the court may punish by attachment, such as all disobediences of officers to their lawful orders, and disturbances in the presence of the court. With this admission, it would seem the only question must be, whether the facts complained of amounted to a contempt, for Mr. Donaldson did not pretend to shew by any authority the line of distinction between contempts, on one side of which they could, and on the other side they could not punish, without the intervention of juries.

Next follows Mr. Hanson for the prosecution, who compliments the court, and severely lashes the defendant and his paper; he says "it is the most infamous paper ever published in the state of Maryland. Even the foul and filthy pages of the *Aurora*, the pimping falsehoods of the *Intelligencer*, are not half so reprehensible as the paragraph com-

plained of. To put them in competition, steeped in gall and venom as they are, would be to compare the chastity of a vestal with the most infamous and abandoned prostitute, that ever waded through the filth of pollution." There is some danger, that to those, who have read the *Aurora* and the *Intelligencer*, this sentence may appear somewhat hyperbolical.

He further says, the defendant is "an emigrant from that distracted and politically miserable state of Pennsylvania. Trained up under William Duane, of famous newspaper memory, not even Moloch himself was better qualified for his mighty revolutionary purposes." Mr. Hanson appears to have been upon higher stilts than any of his brethren, and in the course of a tolerable argument, indulges himself in many ebullitions of passion and zeal. We are not a little surprised, that in an argument addressed to the court, upon a grave law question, so much latitude of remark should have been permitted, as most of the counsel were indulged in.

Next follows Mr. Glenn, who talks solemnly about the trial by jury, liberty of the press, and the rights of man. His argument is short, and not without merit. He is replied to by Mr. Livermore, who, without declamation, in a speech which shews considerable research, and a perfect understanding of his subject, has treated the question in a lawyer-like manner, and very intelligibly and satisfactorily maintained the prosecution. Mr. Livermore's speech comprehends all which was said upon the subject by all the advocates, and ably refutes the objections, which had been raised by the defendant's counsel. From the arrangement of ideas, and the freedom from flourish discernible in

Mr. Livermore's argument, we conclude he has had more professional experience than the gentlemen who preceded him, and we are confirmed in this opinion from the rank he held in the argument, he being the last but one out of four, who spoke in favour of the prosecution. But if we should be mistaken in this conjecture, and Mr. Livermore should turn out to be as young a man as his colleagues, we think we may venture to say, he had advantageously improved his noviciate, and that he is less eager to display his powers of oratory, than to do justice to the cause which he espoused.

Mr. Kell concludes in the defence, and Mr. Jennings for the prosecution; and it may well be imagined, considering the number who preceded them, and allowing them tolerable ability, that there was little left for them to do. The only thing remarkable about Mr. Kell is, that he was candid enough to admit a principle, from which his colleagues thought it necessary explicitly to dissent.

The court decided in favour of the attachment, and the Chief Justice in a neat, concise manner, delivered their opinion, with the reasons on which it was founded. They sentenced the defendant to thirty days imprisonment.

The counsel for Irvine were not disposed to abandon him, while any hope of defeating the prosecution remained. Confiding in the democratic propensities of gov. Wright, they addressed a letter to him, urging the interposition of his power of pardon. But they were mistaken in the man. Whatever may have been his theoretick notions of liberty and the rights of man, he seems to have been sensible, that practical liberty is perfectly consistent with the wholesome restraints of the law;

and that to sanction the *licentiousness* under the imposing name of the *freedom* of the press, would be to commit every man's reputation and his rights to the keeping of the profligate and malignant. He refused to interfere; and in his answer to the application gives an interesting, intelligent, and independent summary of the principles upon which the authority of the court rested. We wish this letter to be read, as it will go far to retrieve a reputation, which in a political view, was not a little impaired by a bill, proposed, we think, by this same gentleman, when a senator of the United States, offering a bounty for shooting and drowning Englishmen.

Upon the whole, this pamphlet will be read with interest. The gentlemen, who acted as counsel, if not very profound in their researches, at least shewed considerable skill in declamation. Indeed after the brilliant, luminous and deep display of legal and political knowledge, exhibited by Mr. Lewis of Philadelphia, before the legislature of Pennsylvania, on the motion to impeach the judges of that state, for giving a like decision in the case of Oswald, a lawyer must have possessed uncommon talents, who could have furnished any thing new upon the subject. This speech of Mr. Lewis may be seen in the first volume of Dallas' reports, in a note, where also will be found a very able argument on the other side of the question, ostensibly by Mr. Findley, but we think probably furnished by the reporter himself, or some other democratick lawyer of eminence in that city.

We do not recollect any instance, in which the courts of our state have exercised this authority of attachment for any newspaper remarks upon their proceedings or the causes

before them: but we have in mind many paragraphs, which, if seen by the court, we think would have met their reprehension. We trust, that, whenever attempts are made improperly to influence their decisions, or to interfere with the regular course of their duty, they will not shrink from a due exercise of the power, which the constitution and laws of the land have deposited in their hands for the preservation of their own dignity and the welfare of the people.

Here follows the letter of governor Wright:

COUNCIL CHAMBER.

ANAPOLIS, MARCH 1, 1808.

Gentlemen,

I received your communication, with the memorial in the case of Baptis Irvine, together with the document containing the depositions and proceedings of the criminal court of Baltimore county, and their sentence of imprisonment of said Baptis Irvine for thirty days.

The conviction of Tomlin by a jury of his country, must be considered a perfect evidence of his guilt, and any witnesses against him, who might have sworn falsely, were liable to have been contradicted by other witnesses on the trial, and all their testimony weighed by the jury; and if guilty of perjury, are yet liable to be indicted and punished.

The petit jury are the legitimate and constitutional organ of guilt or innocence, and for corruption in giving their verdict, are themselves liable to punishment on conviction: thus are suitors guarded constitutionally against the perjury of witnesses and the corruption of jurors.

By the common law of England, which the constitution of Maryland has declared a part of the law of the land, courts of justice have authority to punish contempts by attachment; and any interruption to the fair and impartial administration of justice, is a contempt of the court: to publish any thing pending a trial, in any manner to influence the decision of the court or jury in the case, is certainly a contempt of court, and a violation of a great constitutional secur-

ity, that of being confronted with the witnesses on oath in open court—by substituting an unsworn anonymous history of the case in a publick newspaper, where every publication of this sort will have its weight, its influence, and its advocates. It has frequently been decided, that such a publication is a contempt at common law.

That the liberty of the press ought to be inviolably preserved, the constitution has declared; but that the licentiousness of the press should be as invariably punished, the *law* has declared, and the repose of society most imperiously demands.

I am confident, that you will admit that the ministers of justice should be protected from insult, when discharging their judicial functions; who, as the guardians of our rights, are as much bound to punish the licentiousness, as they are to protect the liberty of the press, although secured by the constitution.

Can it be conceived that the liberty of the press as secured by the constitution, meant to authorise printers to charge courts and juries with corruption, and witnesses with perjury, and to force on a court and jury, through the medium of a newspaper, a history of the merits of a case depending before them, by anonymous unattested publications, when no testimony can be given but on oath, and by the permission of the court submitted to the jury? On this subject there can be but one opinion.

You speak of the hardship of not being permitted to give the truth in evidence in this case, when, in fact, the party charged on an attachment is so far from being estopped from giving the truth in evidence, that he is peculiarly favoured by being himself a witness to purge himself of the contempt; and if on his *own* oath he shall declare his innocence, the court are bound to discharge him.

You eulogize the trial by jury, and yet wish to protect a printer from wantonly insulting its members. You reprobate the doctrines of the common law as declared by the judge, although introduced by our constitution, and he sworn to execute them.

I can never consent, gentlemen, to arrest the execution of that legitimate power in a court of justice, which is not only necessary to its protection, but

to its very existence. Nor can I refrain from observing, that nothing will so securely preserve the liberty of the press as the punishment of its licentiousness. And have we not daily experience of the most wanton carnage of character, from which neither piety, virtue, publick services nor patriotism can shield the victim from the poisoned shafts of the masked assassin?

I have taken the liberty of briefly assigning my reasons for not interfering in the case.

I have the honour to be, gentlemen, your most obedient servant,

ROBERT WRIGHT.

T. Kell, J. L. Donaldson, and T. Glenn, Esquires, Baltimore.

ART. 23.

An Historical Sketch of the county of Berkshire and town of Pittsfield, written in May, 1808. By Thomas Allen, A. M. Pastor of the Congregational Church in Pittsfield. Boston. Belcher & Armstrong. 1808. pp. 14.

THIS publication we seized with avidity, expecting to receive some addition to our knowledge of one of the most flourishing districts of this commonwealth. From the clergy are to be derived the best statistical accounts of their respective parishes and the neighbouring country; and this is the requisite basis for a computation of the aggregate wealth, power, and happiness of the citizens, and for all plans, digested by the government or individuals for the extension of blessings through all classes of the community. Political economy has not perhaps been so much neglected in America, as other sciences; but a very large part of its domain continues unexplored.

Our hopes from this performance are blasted. It is a meagre pamphlet, a production of one hour's labour. The historical sketch of Berkshire begins thus:

Pittsfield is situated one hundred and forty miles west of Boston, in the *local centre* [where is that?] of the county of Berkshire, within seven miles of the west line of the state of Massachusetts, separating it from the state of New-York, and within seven miles of New-Lebanon springs. The county of Berkshire extends across the west end of the state, and is more than fifty miles in width, [perhaps the author meant length,] and twenty in breadth.

Iron ore is abundant in the county; marble is found in Lanesborough, shaking quakers in Hancock, and the county courts in Lenox, though they were formerly held in Pittsfield and Great Barrington: and this is the description of the county of Berkshire, excepting the town of Pittsfield.

The writer of this pamphlet is a great statesman; and, because salt may be brought from the westward into Berkshire, affirms:

We receive no injury from the embargo. Great advantages would result from its continuance for years to come, by enlarging our manufactures, promoting our independence, &c.

To be sure there is a trifling discordance in the paragraph, when we are told,

Nine tenths of the people of Berkshire are well satisfied of the wisdom and necessity of the measure, and are willing to undergo a little *present inconvenience* for a greater future good.

But of his own place of residence the author writes with complacency, and we regret that he has only told, that there are ten schools, one meeting house, one bank, and one academy in the town; that the births amount to one hundred, and the deaths to thirty, in a year. He concludes with an address "to the church of Christ and inhabitants of the town of Pittsfield." The po-

litical aspersions upon "the tories, monarchists or federalists" in the "historical sketch" are continued even in the pastoral letter to his spiritual children. The author writes,

I have gained much knowledge of the spirit and fatal effects of federalism since my arrival in this place.

He has visited Boston for the recovery of his health; and we heartily hope, that he may improve in strength and style before his return.

ART. 24.

A Sermon, preached at the Third Parish in Dedham, April 7, 1808, the day appointed by his excellency the Governour, for a day of humiliation and prayer, throughout the commonwealth of Massachusetts. By Thomas Thacher, A. M. Minister of the third parish in Dedham. Dedham. H. Mann, printer. 8vo. pp. 21. 1808.

THE productions of this gentleman always reward the reader and the reviewer for any time and attention which may be devoted to them. Though some of the positions may appear visionary, and some of the reasoning fallacious, though the style is occasionally incorrect, and often inelegant, yet there is a vein of original and profound thought, a bold and vigorous invention, and frequently a most brilliant display of fancy, discovered in the compositions of Mr. Thacher, which justly entitle them to particular and very honourable notice among the pamphlets which issue from our presses.

The text of the discourse under review is from Psalm lxxxi. 11, 12. "But my people would not hearken to my voice; and Israel would none of me. So I gave them up to their

own hearts' lust, and they walked in their own counsels."

These words are first briefly but very judiciously explained; and then treated under two grand divisions, viz. "We shall

I. Inquire, what duties are so plainly pointed out and enjoined by Heaven on nations, or rather on man in his collective capacity, that they may be properly called the *voice of God*.

II. Exhibit those marks of national disobedience and depravity, which demonstrate that the divine commands are totally neglected.

Under each of these, we shall intersperse such moral and practical reflections, as may arise on the subject.

Under the first are considered national religion, the positive duties of christianity, private and social virtue, patriotism and publick manners. Under the second, a coldness and indifference to religion, both in its form and essence; the violation of truth and justice, and even of common honesty; the want of family government; the spirit of discord and party rage; are enumerated as indications of our being "left to follow our own counsel." In the indignant tone of a moral satirist, and in the authoritative voice of a christian minister, Mr. Thacher has inveighed against our vices and our follies. As men love to be praised rather than counselled, as flattery is always more grateful than reproof; and as those who most justly incur the latter are not unusually most greedy of the former, it must have been presumed by the reverend author that many readers would be incredulous, and many resentful, at his faithful representations of our faults and dangers. Some however will we hope be benefitted by the wholesome warnings, which we trust all will ascribe to benevolent and patriotick motives, and acknowledge

to be executed with dignity and energy. Take a specimen from page 6.

Would to God, my fellow citizens, there were not a "fatal pertinence" in the words of the text to the people of the United States! Can we examine closely into their import without finding our traits and features of national character moral and religious so nearly delineated, that they are a natural picture, rather than a general resemblance? Have we not revolted, in principle as well as practice, against Religion and Morality? Do we not already feel from the effect of our national wickedness, that we are left to *follow our own counsel*? Are there not those omens of publick death to be discerned at this day, which have been the precursor of destruction to other communities, once famous for religion and civil liberty, for arts and arms? Is it not feared by the most wise and sagacious, contemplating the wars and convulsions, which have recently changed the face of all civilized Europe, and reflecting on the danger and ruin, to which we are exposed, that the angel of fate, by command of the Eternal, is now winding up the last threads of our political duration? Doth not the pious and devout mind, observing the history of God's moral providence, and comparing the same with the profaneness, licentiousness, and almost total absence of moral principle, so obvious at this day, behold *the band writing on the wall*, shewing how soon our destinies will be completed? Doth not he perceive from the *signs of the times*, the great and terrible voice of an angry Deity proclaiming through the land, "*Your end is come, and your days shall not be prolonged*?"

ART. 25.

Secret History: or the Horrors of St. Domingo; in a series of Letters, written by a Lady at Cape Francois, to Colonel Burr, late Vice President of the United States, principally during the command of General Rochambeau. Philadelphia. Bradford & Inskeep. 1808. pp. 225.

THE island of St. Domingo is the finest, and has been the most valua-

ble of the West India colonies. It would afford a copious subject for an interesting statistical work, which might be enlivened by many a romantick story, many pleasing, and many, O how many ! horrible relations. The scenery, peculiar to the tropical regions, is here to be met with in all its luxuriance and variety, and would offer frequent opportunities for beautiful description. The city of Santo Domingo, on the south side of the island, once the seat of the Spanish Council General of the Indies, contains many fine churches, among which the cathedral is remarkable for its size and massy construction, and for being the oldest church in the American world. The ruins of the unfinished palace of Columbus, built in the Moorish style of the day, and the fountain of Columbus, which was poisoned by the negroes during their last attack upon the city, create interesting recollections about the most illustrious of all navigators, the most fortunate in what depended upon himself, the most ill treated by those to whom he rendered the greatest services.

From the impression given by the title of this book, we were agreeably relieved by its perusal. The Horrors of St. Domingo are so dreadful, so recent, and so numerous that the bare recital would be an inhuman task. Perhaps it is no exaggeration to say, the blood which has been spilt, beginning with the destruction of the miserable Indians by the unrelenting Spaniards, after the first discovery ; the European armies, Spanish, French, and English, that have melted away in garrisons and camps ; and the massacres of the French and negroes by each other, would be sufficient to encompass the island. Nor would there be any utility in such a recital : a

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few facts might be selected to shew the danger of visionary innovations, and the consequent miseries of theoretick changes of government and society ; but the mass had better be consigned to oblivion, for it has a bad tendency to familiarize mankind to the relation of enormities, whose existence they could not conceive or realize.

These letters, which have probably been revised, bear the marks generally of having been written at the time, and on the spot. Whether they were really addressed to Col. Burr, as the author is anonymous, we may perhaps have a right to doubt, though there are two or three allusions in the course of them, that incline us to think they were. The authoress appears to be a Philadelphian, unmarried, and the letters are principally occupied with the affairs of her sister, married by her guardian to a Frenchman, who, from his wealth, had been thought to be an advantageous match, but who proves to be a brutal, jealous character, and whose ill-treatment of his wife, justifies her elopement from him. This takes place at Cuba, where they had escaped from St. Domingo ; she runs away in the night, without consulting any one ; her sister soon goes to Jamaica, where she is eventually joined by the runaway lady, and they prepare to return to Philadelphia, which forms the subject of the last letter in the book.

We make the following extract for the sake of relating another anecdote in corroboration of it, which we had from a party concerned, both illustrating French character, and above all, French Creole character.

Many similar anecdotes have been related by my Creole friends ; but one of them, after having excited my warmest

sympathy, made me laugh heartily in the midst of my tears. She told me that her husband was stabbed in her arms by a slave whom he had always treated as his brother; that she had seen her children killed, and her house burned, but had been herself preserved by a faithful slave and conducted, after incredible sufferings, and through innumerable dangers to the Cape. The same slave, she added, and the idea seemed to console her for every other loss, saved all my Madras handkerchiefs.

Some American gentlemen at the Cape, at the greatest hazard of their own lives and property, had concealed a Frenchman for some weeks in a small space between two houses, whose ends nearly joined; here they lowered him down his food and cloathing out of a small window, unknown to any one but themselves. The time at length arrived to embark, and through a thousand difficulties they got him safely on board the vessel. Here he recollected having left, not the portrait of his mistress, or even a lock of her hair, but a pair of boots; and they had some trouble to prevent his going back and endeavouring to recover them.

The following anecdote amused us, though, begging the lady's pardon, it recalled to mind Pindar's tale of "Susan and the Spider."

You say, that in relating publick affairs or those of Clara, I forget my own, or conceal them under this appearance of neglect. My fate is so intimately connected with that of my sister, that every thing concerning her must interest you, from the influence it has on myself; and, in truth, I have no adventures. I described in a former letter, the gallantry of the French officers, but I have not repeated the compliments they sometimes make me, and which have been offered, perhaps to every woman in town before they reach my ear. But a civil thing I heard yesterday had so much of originality in it, that it deserves to be remembered. I was copying a beautiful drawing of the graces, when

a Frenchman I detest entered the room. Approaching the table he said, What, mademoiselle, do you paint? I did not know that you possessed that talent. Vexed at his intrusion, I asked if he knew I possessed any talents. Certainly, he replied, every body acknowledges that you possess that of pleasing. Then looking at the picture that lay before me, he continued: The modesty of the graces would prevent their attempting to draw you. Why? I asked. Because in painting you, they would be obliged to copy themselves.

In the 25th letter is an anecdote honourable to the British character, of the commander of a frigate, who perished in a bold exertion of humanity to save the property, after having preserved the lives of some French emigrants.

The most amusing letter in the book is the 28th, written in Cuba, to the authoress, by her sister; yet it is in the same style with the others. It is too long for insertion, but as a specimen of the book, we give the 6th letter.

Cape Francois.

General Rochambeau has given Clara a proof of his attention to her wishes at once delicate and flattering. She dined with a large party at the government-house, where, as usual, he was entirely devoted to her. After dinner, he led her, followed by the company, to a saloon, that was fitting up for a dining-room. It was ornamented with military trophies, and on every pannel was written the name of some distinguished chief:

On one Buonaparte, on another Frederick, on another Massena, &c.

Clara said it was very pretty, but that Washington should also have found a place there!

A few days after, a grand ball was given, and on entering the ball-room, we saw, on a pannel facing the door,

Washington, Liberty, and Independence!

This merited a smile, and the general received a most gracious one. It was new year's eve. When the clock struck twelve, Clara, approaching the general, took a

rose from her bosom, saying, let me be the first to wish you a happy new-year, and to offer you les etrennes.

He took the rose, passed it across his lips, and put it in his bosom.

The next morning, an officer called on her, and presented her a packet in the name of the general in chief. On opening it she found a brilliant cross, with a superb chain, accompanied by an elegant billet, praying her acceptance of these trifles.

Take it back, she exclaimed, I gave the general a flower, and will accept nothing of greater value — The officer refused, and, as the eyes of her husband expressed no disapprobation, she kept it.

We have since learned that it is customary to make at this season, magnificent presents, and this accounts for the passiveness of St. Louis on this occasion.

Shortly after, at a breakfast given by Madame A —, Clara appeared with her brilliant cross: the general was there.

When they sat down to table he offered her an apple, which she declined accepting. Take it, said he, for on Mount Ida I would have given it to you, and in Eden I would have taken it from you.

She replied, laughing, no, no; since you attach so much value to your apple I certainly will not accept it, for I wish equally to avoid discord and temptation.

Her husband looked displeased, and withdrew as soon as possible.

On their return home, he told her that her flirting with the general, if carried much farther, would probably cost her too dear. She became serious, and I foresee the approaching destruction of all domestick tranquillity.

Clara, proud and high spirited, will submit to no controul. If her husband reposed confidence in her, she would not abuse it. But his soul cannot raise itself to a level with that of his wife, and he will strive in vain to reduce her to that of his own.

He has declared, that she shall go to no more balls; and she has declared as peremptorily, that she will go where she pleases. So on the first publick occasion there will be a contest for supremacy, which will decide forever the empire of the party that conquers.

Their jarrings distress me beyond measure. I had hoped to find tranquillity with my sister, but alas! she is herself a stranger to it.

I have no pleasure but that which the recollection of your friendship affords, which will be dear to my heart whilst that heart is conscious of feeling or affection.

The writer tells us in the preface, that this is only a *coup d'essai* at the solicitation of her friends, but which will encourage her to prosecute another work she has commenced, if it be favourably received. We venture to say, that, if she is fortunate in her subject, she has talents to merit success. There are a few verbal inaccuracies, probably the fault of the printer.

ART. 26.

A Discourse on Revealed Religion, delivered in the Chapel of the University in Cambridge, May 11, 1808, at the Anniversary Lecture, founded by the Hon. Paul Dudley, Esq. By Reuben Puffer. Minister of Berlin. Cambridge. Hilliard & Metcalf.

EITHER from its language, which is happily selected, and constructed with great perspicuity and a degree of neatness, that often rises to elegance, and occasionally expands and brightens to a fullness and splendour hardly surpassable, and seldom surpassed by the most eminent of the English or Scotch divines; or from its argument, which is well conducted and urged home to its conclusion with irresistible weight and effect; though from which of these two causes it is not easy to say, we have read Mr. Puffer's discourse preached before the university at the Dudleian* Lecture in May last, with

* The Dudleian Lecture was founded by the Hon. Paul Dudley. This gentleman was born at Roxbury, 1675; he was the son of gov. Dudley, a grandson

higher pleasure, than generally arises from perusing works of this description.

Under the authority and guidance of the conciliating answer, "come and see," returned by Philip to the cavilling question, proposed by Nathaniel, "can there any good thing come out of Nazareth?" Mr. Puffer, instead of following the track of his predecessors, who, as he truly says, "have in the course of these lectures ably stated and defended the importance of divine revelation, and the evidence by which its credibility is attested," undertakes to state and defend, what the passage chosen for his text evidently suggests, "the propriety and import-

of Thomas Dudley, one of the first governors of Massachusetts. Paul entered Harvard college in his eleventh year. He proceeded A. B. 1690, and A. M. 1693. His law studies he completed at the Inner Temple. He was a member of the Royal Society, and among the transactions of that body for 1720 and '21, are some tracts from his pen relating to the Natural History of New-England.

Paul successively filled the offices of Attorney General for the province, representative from Roxbury to the general court, one of his majesty's council, and Chief justice of the superiour court of judicature, to which office he was in 1745, promoted from the place, which he had filled from 1718, of one of the puisne judges on the death of Benjamin Lynde, Esq. In all these stations he was distinguished for his talents and integrity. He married a daughter of col. John Wainwright, of Ipswich. Paul died at the place of his birth, Jan. 30th, 1750-1.

By his will, dated Jan. 1 and 2, 1750, and the directions thereto annexed, Paul gave 133*l.* 6*s.* 8*d.* to Harvard College, the yearly profit of which was to be applied to maintaining an anniversary sermon or lecture.

1st. For the proving, explaining, and proper use and improvement of Natural Religion, &c.

2d. For the confirmation, illustration, and improvement of the great articles of the Christian Religion, properly so called, &c.

ance of free inquiry on religious subjects."

"In illustrating this point," says Mr. Puffer, page 6, "it may be useful to exhibit a summary view of the evils of implicit faith; offer some considerations adapted to excite inquiry; show how the inquiry must be managed; and close with the invitation of the text."

This happy division of his subject, Mr. Puffer pursues through its four distinct members, with not less ability than address. And we regret, that, instead of a rude sketch, our limits do not permit us to present a minute and accurate analysis of this very sensible pamphlet. Such however is Mr. Puffer's discourse,

3d. For the detecting, convicting, and exposing the idolatry of the Romish church, &c.

4th. For the maintaining, explaining, and proving the validity of the ordination of ministers or pastors of churches, and so their administration of the sacraments or ordinances of religion, as the same hath been practised in New-England, &c.

For trustees, &c. he appoints the president, the professors of divinity, and senior tutor of Harvard college, and the pastors of the first churches of Cambridge and Roxbury, for the time being. He also appoints the president to preach the first lecture, and that he, as well as his successors, preachers of the said lecture, should leave a fair copy of their discourses with the treasurer of said college to be filed among the records thereof.

In compliance with these appointments, the first lecture was preached by president Holyoke, in 1755; the next by John Barnard, of Marblehead, which was the first that was printed. Twenty-one of the sermons, preached at this lecture, have been printed, and are among the best specimens of pulpit compositions which New-England has produced. Most of these printed sermons are in the Theological library in this town, and the manuscripts of all of them are deposited in the college Library at Cambridge.

that, if one may judge from the lively sentiments of devotion and humble adoration which a silent and solitary perusal of it infuses or excites, it must have breathed, and we are not without some vivid hopes, that, when delivered, it communicated as well as breathed the warmest spirit of piety. To Mr. Puffer, whom we respect and reverence as a scholar without pedantry, and a christian without bigotry, the university and the community at large are much indebted. As his lecture is calculated to soften obduracy, to silence ridicule, to exhilarate despondence, to dissipate doubt and perplexity, to inspire confidence and joy, to quicken hope to warm and living faith, and strengthen faith thus warm and living to full and unwavering assurance; since its direct and necessary tendency is such and

so beneficial, Mr. Puffer's lecture can hardly fail, if its tendency opens into effect, of securing to its author his interest in the reward, awaiting such as have "turned many to righteousness."

In the close of this article, which we fear has already stretched to such a length as to need in the opinion of some an apology, it may not be improper to subjoin, and with those feelings of honest pride, which can only arise from our persuasion of its truth, we do now, in order to correct, if corrigible, an impression current in some of the sister states, subjoin the remark, that of the rural clergy of Massachusetts, no inconsiderable portion are like Mr. Puffer, gentlemen of sound understanding, of solid learning, of *modest* but *active* virtue, of fervent though humble piety.

RETROSPECTIVE NOTICE OF AMERICAN LITERATURE.

ARTICLE 4.

Viaggio negli Stati Uniti dell' America Settentrionale fatto negli anni 1785, 1786, e 1787, da Luigi Castiglioni, Patrizio Milanese, Cavaliere dell' ordine di S. Stefano, P. M. Membro della Società Filosofica di Filadelfia, e della Patriotica di Milano. Con Alcune Osservazioni sui Vegetabili più utili di quel Paese. Milano, Nella Stamperia di Giuseppe Marelli. Con permissione. 1790.

AMONG the host of European travellers, whom curiosity, enterprise, commercial speculation, a desire of fame, or a real wish to pro-

mote the interests of science, have brought to our country, Count Castiglioni may claim a distinguished rank.

It is not a little singular, that, while the shelves of our own bookstores, and those of Great Britain are crowded with miserable and prejudiced accounts of travels in this country and descriptions of our manners, published by ignorant coxcombs, a work by a man of real science should not yet have found a translator, or should not have a place in our libraries.

A copy of this work in the Italian language having fallen in our way, and it being one of the princi-

pal objects of our institution to notice all books of any merit, which relate to the natural or political history of our country, we think we cannot do a more acceptable thing than to take a short notice of this production.

Count Castiglioni was a Milanese nobleman, devoted to letters and science, but more particularly to botany, who visited this country in the years 1785, 1786, and 1787.

His account of his voyage and observations was not printed until three years after his return to Italy, when it made its appearance in his native language at Milan.

His narrative is simple and interesting; his style pure and unaffected; his political and moral remarks are generally just and impartial. Few works of this nature present so little national prejudice, and at the same time it is almost wholly free from those enthusiastick opinions, with which the works of some of the French philosophick travellers abound.

His picture of our manners, making suitable allowance for the period, at which it was sketched, and the unavoidable feelings of a nobleman, educated in a country so totally different from our own, is liberal and honourable, both to us, and to his own character.

We cannot give a better idea of this book, nor excite a stronger desire in our readers to peruse it, than by giving such a translation as we are able to make of his modest and unassuming preface. Perhaps we may hereafter give some further extracts from the work.

PREFACE.

The Revolution which has within a few years past taken place in North-America, is one of the most memorable events of the present age, and may in time produce the most important consequences to Europe. It is not therefore to be wondered at, that whatever relates

to the United States of America should now be sought for with so much interest, and that so many travellers have visited that country, heretofore so little known. Among others I felt a strong desire to see the political rise of a Republick composed of so many different nations, scattered over vast provinces, so distant from each other, and so various in climate and productions.

Nor was this my only motive, since an object of more immediate utility had a share in my determination. Experience had taught us that the plants of North America from Florida to Canada, are admirably adapted for the climate of Europe: I thought therefore that it might be of great advantage to run over that extensive country not only to make an ample collection of seeds and plants, but to learn the nature of the most useful plants, the mode of culture and propagation, and the uses to which they are or may be applied.

Among these, I have paid the greatest attention to trees, many of which merit to be introduced into Lombardy, either on account of their flourishing in barren soils, of the rapidity of their growth, the excellent qualities of the wood, or, in fine, of other peculiar benefits we might derive from them.

I have not omitted in my researches, those plants which are celebrated for their medicinal virtues, (although perhaps the effects of many of them will not correspond with their reputation,) nor those vegetable productions, which are useful in manufactures.

A few vegetables have been added on account of the singularity of their form and growth, and finally many shrubs and plants, which appeared to be calculated to become new and beautiful ornaments to our gardens and pleasure grounds.

The botanical observations will be found collected at the end of the work, it appearing to me much better to unite them in one body in this manner, especially for those who are admirers of this particular pursuit.

I have taken great pains to procure accurate accounts of the state and modes of agriculture, being persuaded, that although our industrious and improved cultivation cannot be compared with the first efforts of a people whose country is so thinly settled, still it would be useful and pleasing to know the methods of cul-

ture adopted in a country, whose climate so nearly resembles our own.

These were the objects of my voyage, and with them I was chiefly occupied during my residence in America.

My readers, however, must not expect to find in this work any new discoveries in the vegetable kingdom, nor minute botanical descriptions, it having appeared to me sufficient to give the Linnean generick and specifick name of any plant of which I was describing the uses, adding thereto the synonyme of those authors who discovered them, or had been very particular in describing them.

The history of animals, and mineralogy which are objects of the highest utility, and at present the most favorite studies, might have received great aid and assistance from a well informed traveler in this country.

But so far from claiming any merit on these subjects, I freely confess, that I have not attended to this part of natural history.

After all, I wish it to be understood, that my voyage was undertaken chiefly for my own instruction, and I pretend to give only a simple narration of what I have seen and observed. Perhaps the reader will sometimes think that the descriptions are too minute, but I preferred to err on this side, rather than to leave any doubt as to the exactness of the facts related by me.

With these sentiments, I leave to the publick this work, without any pretensions; and I shall be fully rewarded, if my writings shall tend to excite and spread among my fellow-citizens the desire of applying to the study of botany, taking into consideration the true object of that science, that is to say, the use which society may derive from it.

ARTICLE 3.

M. T. Cicero's Cato Major, or his Discourse of Old Age, with Explanatory Notes. Philadelphia, printed by Benjamin Franklin. 1744. 4to. pp. 159. (Continued.)

IN the seventh chapter is a passage, which, as Melmoth and every other commentator appears to have too hastily imagined, conveys the

strange and unaccountable opinion, that the memory is impaired by reading the inscriptions upon tombstones. Cato in this passage says, "nec sepulcra legens, vereor (quod aiunt) ne memoriam perdam: his enim ipsis legendis redeo in memoriam mortuorum." Melmoth indeed acknowledges that this is the only passage in any ancient author, where this foolish superstition is expressed; and that this is the only authority that he has found for the notion, that it ever prevailed among the Romans, or any other people. Instead however of seeking a more rational meaning of the sentence, he goes about to account for the folly, though without much success. Our American translator has not indeed expressed this absurd fancy, but by the omission of the clause quod aiunt, and the latter part of the sentence has made the words susceptible of a more natural meaning. "Nor when I read over the inscriptions of the tombs do I find I am in danger of losing mine." Perhaps it is not necessary to omit any words to extract from the original an intelligible sentiment. Cato, it is well known, was a famous antiquarian; and was at the time of this dialogue employed upon his *Origines*, a work, where as he himself tells us, "omnia antiquitatis monumenta colligo." In the composition of this work he was obliged, no doubt in many instances, to consult the tombstones for dates and facts. As he was now in his eighty-fourth year (sect. 10.) it is extremely natural that people in general should imagine, that his memory had in some degree failed, and that he was therefore incompetent to such a labour of accuracy and learning. In reply to this suspicion he observes, "when I read the inscriptions upon the tombs, I feel no apprehensions, as they suggest, of the failure of my

memory ; for I find as I read, that I fully recollect the persons and events there recorded." This employment satisfied him, that he had not lost any of the retention and vigour of that faculty. If the passage will not, as we think it will, admit this construction, the interpretation of Manutius is to be preferred to that, which, without any other support, presents the absurd meaning we first mentioned—"legendis enim multorum nominibus," says this commentator, "perturbatur & confunditur memoria."

Cicero, in the eleventh section, says, that the aged were excused by the laws and institutions of the commonwealth from those public duties, which required strength ; "ergo et legibus et institutis vacat ætas nostra muneribus iis, quæ non possunt sine viribus sustineri." If this was the reading in the edition used by Logan, it is unacceptable. He should render it as he has done.

The laws, their administration, the institutions and discipline of our ancestors, public and private, are their proper business.

There is a passage in the nineteenth section, where the meaning of the original is perhaps doubtful. The reader may determine whether Logan is not entirely mistaken. Cicero observes, that we ought always to be contented with the limits assigned to our present life, for that a short one is sufficient for the purposes, and long enough to obtain the honours and rewards of virtue. "Neque enim histrioni, ut placeat, peragenda est fabula, modo, in quocunque fuerit actu, probetur." It is thus rendered by Logan : "No man expects of any one actor on the theatre, that he should perform all the parts of the piece himself :

one role only is committed to him, and whatever that be, if he acts it well, he is applauded." Surely all that Cicero says, is, that it is not necessary for the applause of an actor, that his part should continue to the conclusion of the play.

The consul Duilius was remarkable for his pompous appearances in public, with a company of musicians. Cicero says he took this liberty in consequence of the glory he obtained in his naval victory—"tantum licentiæ dabat gloria. This Logan has strangely metamorphosed. "So great was the pleasure he gave himself, though not without some vanity, in keeping up the memory of that great action." There are many other ^{uscs} versions of the original, of little consequence, which it is needless to enumerate, but which discover a want of critical attention.

The great fault however of this translation is the unnecessary insertion of superfluous clauses, which the Latin does not justify, with a view of helping out the meaning. Many of these additions seem to be the suggestions of a sportive imagination, attempting to make the work more pleasant and lively to the mere English reader. The omissions, which are few, may sometimes be accounted for from the difference of editions, and sometimes from mere negligence.

Our modern prose writers, who are fond of the puerile ornament of alliteration, may perhaps be gratified by having one pointed out to them in Cicero, which he seems to have intentionally admitted in this highly finished treatise. It is in the eleventh section, where speaking of the imperceptible approach of old age, he says, "ita sensim sine sensu ætas senescit." The commentators say that this is peculiarly proper in the mouth of Cato, as it was the fashion

of his age. Take for example the following line of Ennius : "O Tite, tute Tati, tibi tanta Tyranne tuliste ;" or this ; "Stultus est qui cupida cupidus cupienter cupit." Or this of Plautus : "Non potui paucies plura plane proloqui." Perhaps the tautology, as well as the alliteration in Cicero, might have been worthily imitated by a translation like the following : "We grow grey with gentle gradation, gradually gliding into the grave." There are one or two more instances of this figure in Cicero, not however so forced as this, nor so unnatural as to be considered as blemishes.

An unfortunate want of precision is observable in our translator's use of the word *pleasure*, which he continually uses as synonymous with voluptuousness, or mere sensual indulgence, and thus exposes the English reader to mistake the meaning of some excellent sentiments of Cicero.

The notes, with which the book abounds, are chiefly historical and biographical ; generally entertaining, and taken, not from modern compendiums, but from the original authors. They discover considerable familiarity with the classical historians. Among a great number of nearly equal interest, take the following as a specimen.

Marcus Atilius Regulus, being in the year 498 of Rome (256 years before Christ) elected the second time Consul, in the place of Q. Cædicius, who was chosen for that year, but died soon after, embarking in the 9th year of the Romans' first war with the Carthaginians with his colleague Lucius Manlius Vulso, in a fleet of 330 ships [though this was but the 5th year since the Romans had any fleet at all, see Note 69] and 140,000 men, each ship carrying about 420, engaged that of the enemy, consisting of 360 ships and 150,000 men, commanded by Hanno and Hamilcar ; sunk 30 of them, and took 63, with the loss of 24 on their own side, which were all sunk,

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2 Z

and none taken. After this victory, they invaded Africa, and besieged and took Clupea. This year being expired, and new Consuls chosen, the Senate ordered Manlius to return with the fleet and army, excepting 40 ships, 15,000 foot, and 500 horse, to be left under the command of Regulus, during whose government they continued to him as Pro-Consul. Regulus, on receiving these orders, remonstrated to the Senate, that if he continued longer absent from home, his farm [which consisted only of 7 jugera, or 4 and a half English acres] would be ruined ; for that his hind or manager that he had left on it, was dead, and another had run away with his implements of husbandry ; and his wife and children would want bread. Upon which the Senate appointed another to take care of his business, and made good the loss of what was stole from him, out of the public treasury [Val. Max. l. 4. c. 4.] Regulus then augmenting his troops, carried on the war successfully : but his army lying near the river Bagrada, exceedingly suffered by a monstrous serpent ; which was proof against all their weapons, till they brought battering engines against it. Silius Italicus says, it was 100 yards in length ; but Pliny calls it only 120 feet, or rather says its skin of that length, was sent to Rome, together with its jaw-bone, which were kept there in a temple, to the end of the Numantine war, that is, at least 120 years. Valerius Maximus, l. 1. c. 8 from a book of Livy (the 18th) now lost, is large in the account of the army's sufferings by it, and says, it was more terrible and destructive, than all their enemies' forces. Regulus having gained several victories over the Carthaginians, was willing to make peace with them, that he might himself have the honour of ending the war ; and the Carthaginians earnestly desired it, but the terms he proposed appeared intolerable. Xanthippus with some mercenaries that they had sent for, arriving soon after from Lacedemon, observing their past mistakes, at their request took on him the command of their army, gave Regulus battle, defeated him, and destroyed his whole army, then consisting (as Eutropius says) of 47,000 men, excepting 2000 that escaped to Clupea ;—killing (as he gives it) 30,000, and taking 15,000 prisoners, with Regulus himself, whom they sent in chains to Carthage. The Romans, notwithstanding this loss,

so vigorously carried on the war, that the Carthaginians five years after, sent ambassadors to Rome, and with them Regulus himself, to sue for peace, or if they could not obtain it, at least for an exchange of prisoners; taking Regulus's oath to return if they did not succeed. [So sacred was an oath by their idols held by those heathens, that are now so little regarded, even by christian princes, as well as others.] Coming to the Senate, Regulus behaved as a Carthaginian, whose subject he said he was; but being required to give his sentiments as a Roman, he advised both against a peace and an exchange. See Horace, Bo. 3. Ode 5, on this subject. His friends on the Senate's taking his advice, used their utmost endeavours to dissuade him from returning with the ambassadors, since he could expect nothing but the most cruel treatment; nor would the Senate either encourage his return or his stay. But his oath and plighted faith, he said, was of more weight with him, than the fear of tortures or death. He was unmoveably fixt, refused to see his wife and children, and embarked and returned in the same company he came in. Upon his arrival, the Carthaginians incensed against him, caused him (as 'tis said) to be tormented to death, by cutting off his eye-lids, placing him erect on his feet in a narrow wooden case drove full of sharp spikes, with their points towards his body; that he should not lean, or sleep, or rest, without running upon them; and exposing him in that condition with his face turned all day to the sun, until he expired. This account of his death, or the substance of it, we have from Cicero in another place, from Livy, (Argum. 18. B.) Silius Italicus, Appian, Florus, Orosius, Zonaras, and others of the ancients; and yet some late critics reject it, and treat it only as a fable. Palmerius (Jaques Paumier de Grentemesnil, a very learned Frenchman) in his observations upon Appian, I think was the first who modestly proposed his doubt, and gave his reasons from Polybius's silence in the case, who, he say, has largely and prolixly given the history of the first Punic war; but chiefly from a fragment of the 24th book of Diod. Siculus, an excellent historian, recovered, with others, last century, by Peiresc, and published by H. Valesius, in which there is this expression in Greek, 'oti 'e meter, &c. *That the mother*—of the youths (that

is Regulus's wife and mother of his children) *being deeply affected with her husband's death, and believing he died (di' ameleian) for want of care being taken of him,* caused [or advised] her sons to treat the prisoners (Bostar and Hamilcar that were delivered to them) with rigour: Which they effectually did, by shutting them up together in a narrow closet, without victuals; so that Bostar died in 5 days, but Hamilcar continued until the Tribunes hearing of it, summoned the young men, and threatening them with death, for so highly dishonoring the State, obliged them to take due care of them; upon which, throwing all the blame on their mother, they burnt Bostar's body (according to the Roman custom,) sent his bones to Carthage to his relations, and by proper care restored Hamilcar to his health and strength. From which passage, in so faithful an historian, Palmerius concludes, that the family of the Atilii, (i. e. of Regulus) to excuse that barbarity, framed this story of Regulus's death, which, being to the dishonour of the nation they were at war with, and greatly hated, easily obtained credit, and passed afterwards for truth. Which, indeed, is not improbable. J. le Clerc, in a note on Freinsheimius's Suppl. to Livy, (lib. 18.) joins in this with Palmerius.—But though, for the sake chiefly of this late discovery, I have already dwelt too long on it here; I cannot forbear adding, that Palmerius ought not to have said, that Polybius has given the history of this war largely or prolixly (*fuse ne dicam prolixè*;) for he professes to give only a summary account of it, as but preparatory to those actions, with which he designed to begin his history; and therefore, though that war continued near 24 years, and was, as he himself says, the greatest and most terrible that had ever been known, (the Romans, who had not one large ship when it began, having lost 700 of five banks of oars, that is, of 300 rowers each, and the Carthaginians 500 such, besides vast numbers of others; and, as near as I can judge, not less than 300,000 men on each side;) yet Polybius bestows but about two thirds of his first book upon the whole. Livy gave it 4 books, from the 16th to the 19th inclusive; but these, with all the rest of his 2d Decad, from 11 to 20, are lost, and only the arguments saved. Appian's history of it is also lost, and he only barely mentions it, with Regulus's death, in his beginning of

that of their 2d war. Diodor. Siculus's account of it is also lost; for of his 40 books we have but 15, with that fragment mentioned before, and some other few scraps. Of Polybius's 40 books there remain but 5 whole, with some excerpts of 12 more, and some other fragments. Of Livy's 140 books there remain but 35, i. e. from 1 to 10, and from 21 to 45; but Freinsheimius has given us excellent supplements of the rest. Of Appian's 24 volumes of the Roman wars there are about 8 or 9 left, for their divisions are uncertain. So that a great part of the Roman history, and particularly of this great war, excepting what Polybius has given, as mentioned above, is to be picked out only from scattered hints in other old authors, or from epitomes, as Florus, Eutropius, Justin, and such like: but there is nothing mentioned in any part of these notes, but what is taken from the original authors themselves. When or how Bostar and Hamilcar were taken, I find nothing, nor their captivity mentioned, but in that fragment of Diodore. They were committed to the charge of Regulus's family, as a pledge for him, as he was a captive at Carthage.

p. 139.

Though it is now well understood, that the story of Regulus is at least doubtful, yet, when this translation was written, we are not sure that it had been doubted by any English historian. This account of the suspicions of Palmerius discovers some attention to critical studies, and may yet be read with interest.

From the general complexion of the notes, it would not be surprising, if it should prove, that Dr. Franklin himself had occasionally inserted some remarks. There is sometimes much quaintness and always great freedom in the reflexions, which perhaps betray more of Pagan than of Christian philosophy.

This tract of Cicero is peculiarly interesting, from its containing the most explicit avowal to be found in his works of his belief in the soul's separate existence after death. True, it is very difficult to reconcile this language of Cato with other passa-

ges in Cicero's philosophical works, and especially with some in his letters; but as this seems to be his last opinion we are willing to believe it his real one. But in their doctrine of the soul's future existence, as the philosophers excluded all idea of punishment, and left only the alternative of non existence or beatitude, there was nothing of much practical value, and their most sublime and confident speculations on this doctrine of immortality remain now only to illustrate the value of the christian revelation.

The following translation of a well known passage in this treatise, is a fair specimen of the work we have been reviewing.

I am therefore far from being of the mind of some, and amongst them we have known men of good learning, who lament and bewail the condition of human life, as if it were a state of real misery: for I am not at all uneasy that I came into, and have so far passed my course in this world; because I have so lived in it, that I have reason to believe, I have been of some use to it; and when the close comes, I shall quit life as I would an inn, and not as a real home. For nature appears to me to have ordained this station here for us, as a place of sojournment, a transitory abode only, and not as a fixt settlement or permanent habitation. But Oh the glorious day, when freed from this troublesome rout, this heap of confusion and corruption below, I shall repair to that divine assembly, that heavenly congregation of souls! and not only to those I mentioned, but also to my dear Cato, than whom a more virtuous soul was never born nor did ever any exceed him in piety and affection. His body I committed to the funeral pile, which he, alas! ought to have lived to do by mine: yet his soul did not forsake me, but keeping me still in view, removed to those abodes, to which he knew, I was in a little time to follow. I bore the affliction indeed with the fortitude that became me, to outward view, though inwardly I severely felt the pangs of it; but in this I have supported myself, that I knew our parting was to

be neither far nor long, and that the time is but short till we shall happily meet again.

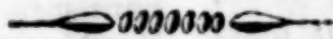
Now, these, my friends, are the means, (since it was these you wanted to know) by which I make my old-age sit easy and light on me; and thus I not only disarm it of every uneasiness, but render it even sweet and delightful. But if I should be mistaken in this belief, that our souls are immortal, I am however pleased and happy in my mistake; nor while I live, shall it ever be in the power of man, to beat me out of an opinion, that yields me so solid a comfort, and so durable a satisfaction. And if, when dead, I should (as some minute philosophers imagine) be deprived of all further sense, I am safe at least in this, that those blades themselves will have no opportunity beyond the

grave to laugh at me for my opinion. But whether immortal or not, or whatever is to be our future state; as nature has set limits to all its other productions, 'tis certainly fit our frail bodies also should at their proper season be gathered, or drop into their grave. And as the whole course of life but too much resembles a farce, of which old-age is the last act; when we have enough of it, 'tis most prudent to retire, and not to make a fatigue of what we should endeavour to make only an entertainment. This is what I had to say of old-age; which I wish you also may live to attain, that you may from your own experience, witness the truth of the several things I have now delivered you in this-conversation. *De Senec. ad fin.*

CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES, FOR JULY, 1808.

Sunt boni sunt quædam mediocria, sunt mala plura.—MART.



NEW WORKS.

A System of Notation; representing the sounds of alphabetical characters, by a new application of the accentual marks in present use, with such additions as were necessary to supply deficiencies. By William Pelham.

An Historical Sketch of the county of Berkshire, and town of Pittsfield, written in May, 1808. By Thomas Allen, A. M. Pastor of the Congregational Church in Pittsfield. Belcher and Armstrong, printers, Boston. 8vo pp. 16. price 12 1-2 cents.

A Sermon delivered May 18th 1808, at the ordination of the Rev. Joshua Huntington, colleague pastor with the Rev. Joseph Eckley, D. D. pastor of the church of Christ in Marlborough Street, Boston. By Jedidiah Morse, D. D. pastor of the congregational church in Charlestown. Published by request of the committee of the society. Belcher & Armstrong, Boston.

Remarks and Criticisms on the Hon. John Quincy Adams' Letter to the Hon.

Harrison Gray Otis. Boston, printed by Joshua Cushing. pp. 56.

An Oration delivered July 4, 1808, at the request of the selectmen of the town of Boston, in commemoration of the anniversary of American Independence. Boston. Russell & Cutler. 8vo. price 20 cents.

A Sermon, preached at Concord, before his excellency the governour, the honourable council, senate and house of representatives of the state of N. Hampshire, June 2, 1808. By the Rev. Asa McFarland, A. M. Pastor of the church in Concord. Concord, printed by Geo. Hough, for the general court. 8vo. pp. 30. price 12 1/2 cents.

The American Magazine of Wit, being a collection of humorous, marvellous, witty, queer, remarkable and interesting Anecdotes, Stories and Narratives, many of them original. By a Judge of the Convivial Court of Dover, and a Jury of Odd Fellows! the work is decorated with a ludicrous Frontispiece, respecting the ancient Court of

Dover in full Session, and in the full practice of its ordinary business. 12mo. Henry C. Southwick. New-York.

An Oration, pronounced on the 32d Anniversary of American Independence, at Barre, in the County of Worcester, July 4, 1808. By Joseph B. Caldwell, A. M. To which is added, an Appendix, containing fourteen spirited Resolutions, adopted on the occasion. Published at Worcester, by Isaiah Thomas, jun. Isaac Sturtevant, printer 8vo. pp. 31.

The Tenth and last number of the American Military Library. Published by William Duane, Philadelphia.

Thoughts upon the Conduct of our Administration, in relation both to Great Britain and France, more especially in reference to the late negotiation concerning the attack on the Chesapeake. By a Friend to Peace. Boston. Printed at the Repertory office. 8vo. pp. 28.

An Oration, pronounced at Newburyport, July 4, 1808, on the anniversary celebration of American Independence; at the request of the federal republicans. By Ebenezer Moseley, Esq. Newburyport. Thomas and Whipple.

An Oration, pronounced in the New Meeting House in Plymouth, July 4, 1808. By Zabdiel Sampson, A. M. Boston. Belcher & Armstrong. 8vo. pp. 16.

An Oration, delivered at Roxbury, July 4, 1808, the anniversary of American Independence. By N. Ruggles Smith. Boston. Belcher & Armstrong. 8vo. pp. 20.

A Sermon delivered before the Ancient and Honourable Artillery Company, in Boston, June 6, 1808, being the hundred and seventieth anniversary of their election of officers. By Rev. Leonard Woods, A. M. Boston. Belcher & Armstrong.

Medical Papers, communicated to the Massachusetts Medical Society. No. II. Part II. Boston. Printed by Greenough & Stebbins.

Report on Vaccination, presented and accepted at the annual meeting of the Massachusetts Medical Society, June 1, 1808, and ordered to be printed in an Appendix to the second part of the second number of the medical papers of the Society. Boston. Printed by Greenough & Stebbins.

No. 3, of the American Artillerist's Companion, or elements of artillery. By Louis D. Tousard. New York. Campbell & Mitchel.

An Oration, pronounced July 4, 1808, at West Cambridge, in commemoration of American Independence. By William Nichols, jun. of Westford. Boston. Oliver and Munroe, printers. 8vo. pp. 22.

An Essay on Musick, pronounced before the Middlesex Musical Society, Sept. 1807, at Dunstable, Mass. By John Hubbard, professor of mathematicks and natural philosophy Dartmouth College. 4to. pp. 19. price 25 cents.

A sermon, delivered before the Massachusetts Baptist Missionary Society, May, 1808. By Jeremiah Chaplin, A. M. 8vo. pp. 43. price 25 cents.

NEW EDITIONS.

The fourth volume of Doddridge's Family Expositor, is just published by Hastings, Etheridge & Bliss. Boston. 8vo. pp. 516.

Also, the fourth volume of Rollin's Ancient History. 8vo. pp. 686.

The Speech of Henry Broughman, esq. before the House of Commons, Friday, April 1, 1808, in support of the petitions from London, Liverpool and Manchester, against the orders in Council. Taken in short hand, by A. Fraser. Boston, published by Farrand, Mallory & Co. Boston. Belcher & Armstrong, printers. price 37 1-2 cents.

The Baptist misrepresented and properly represented. By John Gother. Baltimore. price 37½ cents.

Solitude, considered with respect to its influence upon the mind and the heart. Written originally in German, by M. Zimmermann, Aulic Councillor and Physician to his Britannick Majesty at Hanover. Translated from the French of J. B. Mercier. New London. Printed by Cady & Eells, for Thomas & Whipple, Newburyport.

Vol. VIII. Part II. of the New Cyclopaedia, or Dictionary of Arts and Sciences. By Abraham Rees, D. D. F. R. S. editor of the last edition of Chambers's Dictionary, with the assistance of eminent professional gentlemen. First American edition, revised, corrected, enlarged, and adapted to this country, by several literary and scientific characters. 4to. Philadelphia, S. F. Bradford. L. Blake, agent, Boston.

The Grave, a poem, by Robert Blair, with the life of the author, prefatory notes on the poem, and a poem to the memory of the late Mr. William Law. To which is added, Gray's Elegy written

in a country church yard. Boston. Published by W. Blagrove.

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WORKS IN THE PRESS.

Cole and I. Bonsal, Baltimore, have in the press, *Poetick Trifles*. By John Henry Mills, Comedian.

James P. Parke has just received a new work, from the pen of Henry Tuke, published in York, (Eng.) entitled "*The Duties of Religion and Morality, as inculcated in the Holy Scriptures: with preliminary and occasional observations.*" He has put to press this interesting little manual, which has gained general approbation in England, and will publish it as speedily as accuracy and neatness will admit.

James Humphreys, of Philadelphia, has in the press, *Herdman on the Management of Infants, and the treatment of their diseases.* Also,

Poems, by Hugh Downman, from the sixth edition.

E. M. Blunt of Newburyport has in the press, *Ashe's Travels in America*, performed in 1806, for the purpose of exploring the rivers Alleghany, Monongahela, Ohio and Mississippi—3 volumes.

David Atkinson of Burlington, (N. J.) has in press, an *Historical Compend*, containing the great line of history from the earliest times to the present day, together with a general view of the present state of the world, and a brief dissertation on the importance of historical knowledge. By Samuel Whelpley, A.M. Principal of the Morris Academy.

Somervell & Conrad, of Petersburg, (Va.) have commenced a work, entitled, *Terpsichore: or a collection of minuets, marches, waltzes, and other miscellaneous pieces of musick, for the piano forte.* Composed and arranged by John C. Pike, Petersburg.

Oliver and Munroe, of this town have in the press, the *History of Don Francisco de Miranda's late attempt to effect a revolution in S. America.* In a series of letters, by a gentleman who was an officer under that general, to his friend in the United States. The work to be printed in 1 vol. 12mo. containing about 300 pages, price one dollar in boards.

In the press at Washington, an address to the People of the United States, on the importance of encouraging agriculture and domestick manufactures; tending to shew that by a due encouragement of these essential interests, the

nation will be rendered more respectable abroad, and more prosperous at home. Together with an account of the improvements in sheep at Arlington, the native sheep of Smith's island, and the plans proposed of extending this valuable race of animals, for the benefit of the country at large. By George W. P. Custis, Esq. of Arlington House, in the District of Columbia.

Hastings, Etheridge & Bliss, of this town, and S. Etheridge, Charlestown, are publishing by subscription, in 60 vols. duodecimo, to be ornamented with plates, engraved by the first American artists, a work entitled, "*Select Miscellaneous classicks,*" comprising the entire works of Pope, Swift, Smollet, Addison, Goldsmith, Johnson, Sterne, and Fielding. The work to be printed on fine vellum paper. One or more volumes to be issued every month, and delivered to subscribers, in extra boards, at one dollar each, payable on delivery; and if hot-pressed, one dollar and twenty-five cents. Any person having other editions of any of these authors, may have the privilege of taking such only as they have not, or their's will be taken at a fair price, in part payment. The two first volumes are published and ready for delivery.

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WORKS ANNOUNCED.

Proposals are issued at Philadelphia, for publishing *Pike's expeditions to the sources of the Mississippi, and through the western parts of Louisiana, to the sources of the Ousage, Arkensaw, Kans, La Plate, and other rivers.* Performed by orders of the government of the United States, during the years 1805, 1806, and 1807. Also,

A *Tour through the internal parts of New Spain, when conducted through those provinces by order of the Captain General, in the year, 1807.* This work will be prepared for the press by Major Z. M. Pike. It will be divided into three parts, but comprised in one volume, large octavo.

F. Nichols, Philadelphia, proposes to publish *Selections from the Spectator, Tatler and Guardian*, by Mrs. Barbauld, 3 vols. 12mo. price to subscribers 2 dols. 75 cents.

Hopkins & Earle, Philadelphia, propose publishing a *Systematick and Practical Treatise on the Doctrines of Divinity*, intended to explain some of the most essential articles of the christian faith,

to encourage sinners to come to Christ, and to direct believers how to obtain the comforts of the gospel. By the Rev. William C. Davis, Pastor of the church of Bullock's Creek, South Carolina. This work consists of four books, which are divided into chapters. The first book contains a view of our lost state; the second treats of the doctrine of Election; the third of the laws of God and the Covenant of Works; and the fourth of the Covenant of Grace, &c. The work will be comprised in one volume, 8vo. containing nearly 600 pages.

Proposals are issued at Norfolk, for publishing *The whole Trial of Commodore James Barron, Capt. Charles Gordon, James Hale, Esq. and William Hook*, making one volume, price one dollar seventy five cents, in boards.

Robert Eastburn and William Elliot, of New Brunswick, (New Jersey) propose publishing by subscription, a hot pressed family Bible: containing the Old and New Testaments, Apocrypha, Annotations, and Brown's Concordance. In 2 volumes, royal quarto, printed on a new type, and delivered to subscribers at five dollars per volume.

Thomas B. Wait & Co. of this town, propose publishing the Works of Fisher Ames, Esq. consisting of unpublished manuscripts, together with printed speeches and writings, selected by a number of his friends. To which will be prefixed, notices of the life and character of the author, prepared at the request of the compilers. The work to be printed on a fine medium paper, with a new and elegant type, in one large octavo volume, to contain not less than 500 pages. The whole execution to be equal if not superior, to the edition of Blackstone, now printing by the same publishers. The price to subscribers will be three dollars, in boards. The work shall be put to press in sixty days, and the greatest diligence used to finish it immediately.

Proposals are issued at Baltimore for the publication by subscription of a new Law Work, under the title of "*The American Law Journal and Miscellany*, to be conducted by John E. Hall, esq. The size of the work will depend on the assistance which the editor may receive. It is at present proposed to print about four numbers in each year, which will form an octavo of 400 pages. Each number must be for on delivery, at a rate not exceeding one cent per page.

Subscriptions in Boston received at the office of Russell & Cutler.

Proposals are issued at Augusta, Geo. for publishing the *Journal of a Voyage of Discovery, from St. Louis, on the Mississippi, across the North American continent, by way of the Missouri river, to the western or Pacifick Ocean, under the directions of captains Lewis & Clark, during the years 1804, 1805, and 1806, and patronized by the government of the United States, including a particular account of the countries through which they passed, taken from actual survey, with the latitude and longitude of the most noted places on the Missouri and Columbia rivers; together with a particular account of the Indian Nations and Tribes residing on the waters of Missouri river.* By Joseph Whitehouse. The work will be published at the Herald Office, in one octavo or two duodecimo volumes, as may hereafter be found most advisable; and in either case one large or two small volumes will be furnished to subscribers, at three dollars, bound in boards, payable when the work is ready for delivery. A correct and elegantly drawn Map of the rivers Mississippi, Missouri, Columbia and the rocky mountains, to the north Pacifick Ocean, will accompany the work.

William Duane, of Philadelphia, proposes publishing by subscription, *Illustrations of Prophecy*. In which are illustrated many predictions which occur in Isaiah and Daniel; in the writings of the Evangelists, and the book of Revelations; and which are thought to foretell, among other great events, a Revolution in France, favourable to the interests of mankind; the overthrow of the papal power, and of Ecclesiastical tyranny; the downfall of civil despotism, and the subsequent meliorations of the state of the world; together with a large collection of extracts, interspersed through the work, and taken from various commentators, and particularly from Joseph Mede, Vitranga, Dr. Thomas Goodwin, Dr. Henry Moore, Dr. John Owen, Dr. Cressener, Peter Jourien, Brenius, Bishop Chandler, Sir Isaac Newton, Mr. William Lowth, Fleming, Bengelius, Daubuz, Whitby, Lowman, Bishop Newton and Bishop Hurd. By the Rev. Joseph Towers, LL. D. In two vols. large octavo. Subscribers to pay two dollars and fifty cents, on the delivery of each volume in boards.

Miss Jane Aitken, of Philadelphia, proposes publishing by subscription, a new translation of the Sacred Scriptures, the Old Testament, from the Greek of the Septuagint, and the New Testament, from the most correct Greek Text, with occasional notes. By Charles Thompson, late secretary to the congress of the United States. It is proposed to print the work elegantly with a good type, and to have it executed with great care and accuracy. It will be comprised in four volumes, octavo.

Proposals have been issued at Baltimore for publishing by subscription a

History of the Kine Pock, and for supplying physicians and others regularly with active matter, until the first day of May, 1811, by James Smith, Physician, Chatham-street. The work will be published as soon as circumstances will admit. It shall be as concise as possible; not omitting, however, any information that may be considered either useful to the inoculator, or interesting to the community. The subscription for each copy will be five dollars, payable on delivery of the work. Every subscriber shall be entitled to a free supply of active vaccine matter, at any time until May 1st, 1811.

INTELLIGENCE.

LITERARY AND MISCELLANEOUS.

BOSTON ATHENÆUM.

The following order passed the House of Representatives of this State.
COMMONWEALTH OF MASSACHUSETTS.

In the House of Representatives,
June 2, 1808.

WHEREAS the Boston Athenæum is an institution of great publick benefit in promoting a taste for the arts and sciences, and for polite literature, and as such is worthy of legislative patronage :

Ordered, That the Clerk of this House be, and hereby is required to deposite with the Secretary of said Athenæum a copy of all the papers, which, during the present year are printed for the use of the House, and also a copy of the Journals of this House which now are, or which during the year ensuing may be printed by order of this House.

Attest, N. TILLINGHAST, Clerk.

Mr. Hugh Murray will publish, in a few days, a work, entitled, *Enquiries Historical and Moral*, respecting the character of nations and the progress of society. In

this work it will be Mr. Murray's object to exhibit a view of the *moral* history of man ; of the manners and character of nations, and the circumstances on which these are dependent. After endeavouring to ascertain the general principles by which they are regulated, he proceeds to give a view of society, as it exists in the earlier stages of its progress. Mr. Murray has some intention of hereafter extending a similar survey to subsequent periods in the history of man.

EDITOR'S NOTE.

We are much disappointed in not being able to present our Readers with a continuation of the valuable Papers upon Atmospherick Stones. We hope our learned Correspondent will not forget us.—The series of Letters too, from Europe, is now for the first time interrupted. We hope that a writer to whom we are so much indebted, will not again fail to enrich our pages.